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The New England Craftsman

March, 1908.



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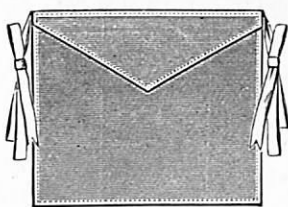
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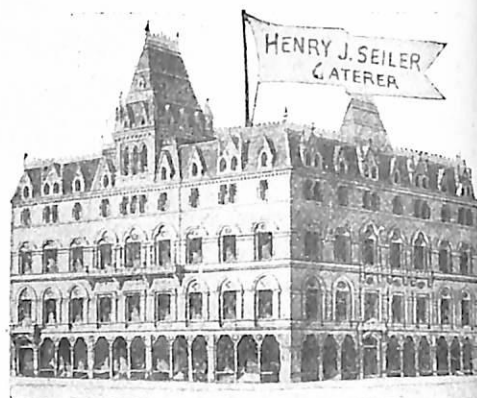
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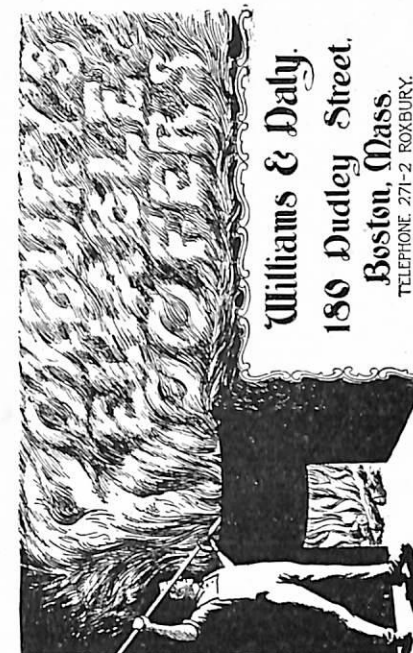
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March, 1908

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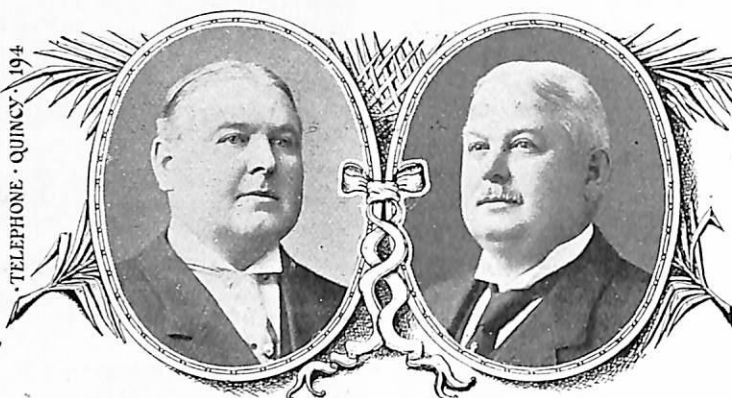
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The New England Craftsman

MARCH, 1908



CHARLES S. DAMRELL

Eminent Commander of Boston Commandery, K. T.

Boston Commandery, K. T.

Members of Boston Commandery, K. T., and others, who attended the Twenty-fourth Triennial Conclave of the Grand Encampment of Knight Templars at Washington, D. C., October, 1889, will remember that the

big drum of Carter's Band bore the date of 1769, suggesting the inference that in 1769 the commandery had its birth. While this conclusion is not warranted by the facts there is sufficient reason in the tracing of its

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ancestry to claim 1769 as the beginning of certain causes that finally led to the establishment of the commandery; no one can investigate the origin of the commandery without coming to this conclusion, nor can one believe that all of the history of Templar Masonry has been preserved.

The Knights Templar degree was first known in this country in the Royal Arch Lodge, now St. Andrew's R. A. Chapter, Boston, in 1769. It was preserved in that body, according to the records, for twenty-five years. A little later, in 1797, the Knights of the Red Cross, with the name of Benjamin Hurd, Jr., given as sponsor, were allowed, by vote, to keep their records in the book of the chapter. Who were the Knights of the Red Cross, that were maintaining an organization within the membership of the Royal Arch Chapter, but the conservators of Templar Masonry.

The Knights of the Red Cross did later establish a body separate from the chapter and were known as "Boston Encampment of Knights of the Red Cross." They continued to exist until Boston Encampment was formed. Benjamin Hurd, Jr., who was active in this body, was made a Knight Templar in the Royal Arch Lodge in 1789, and was a charter member of Boston Encampment, now Boston Commandery, when it was organized.

We must believe that there has never been a day from 1769 until the present time that the Templar Ritual has not been sacredly preserved, and that there have always been means

for transmitting it to such as were found worthy.

It may not then be deemed an idle boast that Boston Commandery began in 1769. It is certain that the line of descent, if not legal, is clear and unbroken from that date.

Boston Commandery is not alone proud of its ancestry. It glories in the achievements of the past—in the record of the strong men who have made its prosperity. These are its inspiration, stimulating officers and members alike to maintain its high character.

There has never been a Masonic body in which the officers have worked more zealously for its interests than in this. Its commanders have been Eminent in reality as well as in name and the long list of presiding officers of the past is fitly supplemented by its present Eminent Commander Sir Charles S. Damrell, whose constant thought is to aid the material and social welfare of the body. During his administration numerous events have transpired which, under his direction, have proved of benefit and pleasure to the members. None, perhaps, have been more satisfactory or reflected greater honor on his administration than the grand reception given to the distinguished guests who honored the commandery by their presence Wednesday, Feb. 19.

This date had been fixed on by Em. Sir Joseph G. Edgerly, grand standard bearer of the Grand Commandery, for making his official inspection of the commandery. The opportunity was improved by Eminent Commander Damrell to make

the conclave one of extraordinary interest by inviting the presence of the Grand Master of the Grand Encampment of the United States, the Grand Commander of the Grand Commandery of Massachusetts and Rhode Island and the Mayor of Boston.

The commandery was opened at 5 o'clock for the despatch of business. From 5.30 to 6 o'clock there was a reception. Those in the line were:



RT. EM. CHARLES I. LITCHFIELD
Grand Commander

Eminent Commander Damrell, Grand Master Henry W. Rugg, Grand Commander Charles I. Litchfield, Captain General J. Albert Blake, Past Commander James M. Gleason, and Acting Grand Warder Barrett.

Following the reception a banquet was served. Returning to the asylum the distinguished guests were formally introduced. A committee

composed of Generalissimo James S. Blake and past commander; Frederick T. Comee, Eugene A. Holton, J. Gilman Waite, John H. Bowker and Richard A. Atwood conducted Right Eminent Charles I. Litchfield, Grand Commander of the Grand Commandery, K. T., of Massachusetts and Rhode Island, through lines made up of 130 swords, to the presence of Eminent Commander Damrell, who extended a most cordial welcome to the Grand Com-



HENRY W. RUGG, D.D.
Grand Master of the Grand Encampment,
U. S. A.

mander. In responding the Grand Commander expressed his thanks for the hearty reception and alluded in pleasant terms to his relations with Eminent Sir Damrell and to Boston Commandery, of which he is a loyal member.

The staff attending the Grand Commander were: Rt. Em. Herbert F. Morse, grand treasurer; Em. Henry H. Litchfield, grand warder,



Courtesy of Elmer Clithering

BOSTON COMMANDERY, BANQUET

and Sir Knight George A. Hibbard of Boston Commandery and Mayor of Boston.

When Grand Master Henry W. Rugg, head of the grand encampment of the United States, made his appearance under the same escort and accompanied by Past Commander James M. Gleason as his warder, the orchestra played, "Hail to the Chief."

"It is with the greatest pride and pleasure I greet you as the head of the grand encampment to Boston Commandery," said the eminent commander, who expressed himself deeply sensible of the honor which the visit meant. "We give you thrice welcome, our hearts and our hands go out to you in that affection and that loyalty which cometh from true Templarism."

Said Grand Master Rugg in reply: "I thank you for your gracious words of welcome, which I think come from your heart, and which go straight to my heart, touching the deepest feelings and sentiments of my nature. I am glad to be here in old Boston Commandery tonight, the commandery which represents so much of strength and of usefulness during its brightly illumined career of the past, and which is now in the full era of its prosperity and of its usefulness. I am glad, as grand master of the grand encampment, that it comes to me thus early in my administration to pay an official visit to Boston Commandery, and I take you by the hands in response to your greeting."

A most cordial welcome was extended to the inspecting officer, Em.

Sir Joseph G. Ederly, who was attended by a very large suite in which were representatives of nearly all the commanderies of the State. As the members of the suite took their seats the orchestra played, "Onward Christian Soldiers."

Without intruding on the esoteric features of the evening we may say that Em. Commander Damrell received high commendation for the work exhibited before the inspecting officer, which included several examples of original and impressive significance, interesting alike to the neophyte and to the adept.

Perhaps the most interesting incident of the evening was the presentation of flowers to the guests by the Eminent Commander and the appropriate words which accompanied his act. To the inspecting officer he gave an elegant bouquet of violets surrounded with primroses, emblems of purity and humility, which he said was in harmony with the thought that had inspired the work of the evening. To the Grand Master, Grand Commander and to the Mayor he gave bouquets of roses.

Before the company adjourned for a collation Eminent Commander Damrell presented to all a souvenir, the "Vexilla Regis" march, which had been dedicated to him by Thos. M. Carter prior to the Saratoga conclave.

The exercises of the evening were concluded at a late hour, but all agreed that the time had been well spent and that the honors she had bestowed on her distinguished visitors added fresh lustre to the good name of Boston Commandery.

St. John's Commandery, K. T. Providence, R. I.

One of the most brilliant Masonic functions that has been witnessed in a long time was the reception tendered by St. John's Commandery, K. T., of Providence, R. I., Thursday, January 23, to Most Eminent Henry W. Rugg, D. D., Most Eminent Grand Master of the Grand Encampment of the United States. The reception was held in Infantry Hall, which was specially decorated for the occasion. A large number of distinguished Sir Knights and ladies were present. The handsome uniforms of the knights and the beautiful dresses of the ladies gave the large assembly a brilliant and striking appearance.

The Grand Commandery of Massachusetts and Rhode Island was represented by Right Eminent Charles I. Litchfield, Grand Commander; Very Eminent John D. Monroe, Deputy Grand Commander; Eminent Sir Walter W. Burnham, Grand Generalissimo; Eminent Sir Lafayette G. Blair, Grand Senior Warden; Eminent Sir Frank L. Nagle, Grand Junior Warden; Eminent Sir Robert L. Spencer, Grand Sword Bearer, and Eminent Sir Charles E. Peirce, Past Grand Warder.

The Past Grand Commanders of Massachusetts and Rhode Island included Right Eminent Caleb Saunders of Lawrence, George C. Hilton, Herbert F. Morse, Freeman C. HERSHEY, George H. Kenyon and George L. Shepley.

Very Eminent James M. Larrabee, Deputy Grand Commander of the Grand Commandery of Maine, who knighted Dr. Rugg when Eminent Commander of Maine Commandery, No. 1, at Gardiner on Jan. 8, 1864, came to Providence on purpose to attend this reception, and his presence was significant from the fact that he is one of the very few men who have lived to see a man whom they knighted made the highest officer in the Grand Encampment.

The Grand Commandery of Connecticut was represented by Very Eminent Sir George M. Long, Deputy Grand Commander.

The exercises began with a band concert at 7.30 o'clock, which lasted until 8 o'clock, when the Sir Knights of St. John's Commandery formed for the ceremony of the formal presentation of the Most Eminent Grand Master to Eminent Commander of St. John's, Clayton A. Ballou.

The Sir Knights were ranged in two solid lines on either side of the hall and, extending from the platform to the rear. At the word the Sir Knights presented swords, and as the band played "Hail to the Chief," Most Eminent Grand Master Rugg appeared from the rear anteroom, leaning on the arm of Eminent Sir Frank T. Pearce, chairman of the committee, and preceded by a guard advanced to the centre of the hall. The guard formed in two ranks, facing inward, when Eminent

Sir Pearce, with a short speech, presented Dr. Rugg to Eminent Commander Clayton A. Ballou. Eminent Ballou, in reply, said in part:

"It gives me the strongest personal pleasure that I am permitted, in behalf of the members of St. John's Commandery, to extend to you our warmest greeting and most cordial welcome.

"The Sir Knights of St. John's Commandery would at all times deem it a great privilege and honor to be able to pay personal tribute to the Most Eminent Grand Master of the Grand Encampment of the United States of America; but to be permitted to express our respect, honor and love for a Grand Master, whose strong personality, ability and leadership has placed not only St. John's Commandery but our Grand Commandery of Massachusetts and Rhode Island in the first rank, brings to this occasion an added significance.

"We desire the Knights Templar world to know that in no State or city can our Grand Master receive more reverence or greater loyalty than in this our State and city, where he is best known."

The Most Eminent Grand Master expressed his grateful recognition of the honor shown him by St. John's Commandery at this time and his appreciation of many favors and honors that had come to him since his connection with the body. He then said:

"I remember with you, dear brothers, that our St. John's Commandery antedates the formation of the Grand Commandery which includes the two

States, Massachusetts and Rhode Island, that from the first have been united in one Templar organization, as well as the organization of the Encampment of the United States. Nearly 106 years ago Thomas Smith Webb, then deservedly prominent in all departments of Freemasonry, having the help of five associates, instituted this St. John's Commandery, No. 1, in Providence, which from the beginning until now has had an unbroken existence and an almost continuous growth in numbers, resources and power for good.

"Old St. John's may of right congratulate itself on its historic past, as on its continued progress and its present prosperity. Never was its condition more flourishing than now. Never was it a more potential force for good in the community than at this time. The character, as well as the number, of its present membership inspires confidence that the faith and fealty of the fathers will be renewed in the high resolve and worthy deeds of those who have in their hands the direction of its present activities and the shaping of its future.

"I am proud to have been an active member of St. John's Commandery. I am glad that I have been able to give something of my best thought and effort in its service, and I have been amply repaid by the goodly fellowship that I have enjoyed within its lines by its frequent expression of interest and regard.

"Eminent Sir, I appreciate your reference to the office which I hold by the suffrage of representative Sir

Knights gathered at Saratoga from all the Templar jurisdictions of our nation, and your words as to my fitness to discharge acceptably the duties thus devolved upon me. In this place and presence I shall not be misunderstood when I say that I am deeply sensible of the honor as well as the responsibility which have come to me by my election as Grand Master of the Grand Encampment for the present triennial period. This distinguished honor comes to me at a time when the Templar Order is united and strong as never before. It is firmly established in every State and Territory of our land, Alaska only excepted. Its present membership approximates 200,000 Sir Knights, representing the best type of American manhood. It counts for much to be at the head of such an order in the current triennial period. So far as it is in my power I hope, as Grand Master, to reflect credit upon my home commandery, upon this grand old jurisdiction of Massachusetts and Rhode Island and upon our beloved order everywhere.

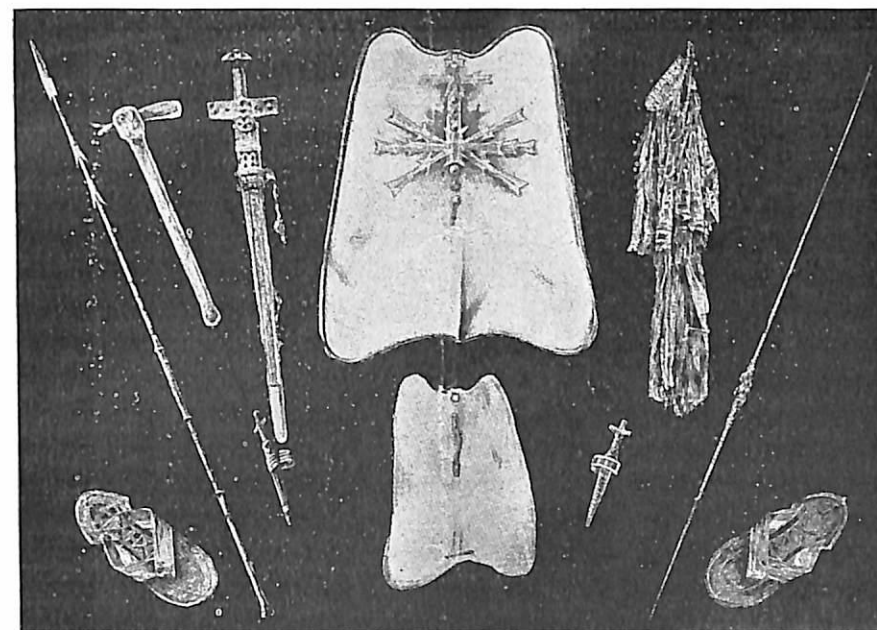
"And now, Sir Knights, ladies and friends, I have this to say as my closing word. Institutions, like men, must be tested to determine their worth. Whatever the origin of Masonic Templary, it can only justify its existence today by its power to help men. Its ancient glory and prestige, its beautiful adornments

and attractive symbols, its ritual and its military drill, its social features and friendly fellowship—these are all elements of our strong organization, but it can only meet and merit the world's approval when the Templar body shows its determination to help men in actual everyday life. It must be recognized as the ally of the church and help on the work of applied Christianity. The modern knight must maintain high ideals and render true service along the lines of good citizenship, social order and ethical reforms. So shall our beloved order triumph, and whatever be its connection, by history or tradition, with the chivalry of the Crusaders, it shall show forth that true Christian chivalry which is the soul of Templary."

The remarks of the Most Eminent Grand Master were received with hearty applause. The company then formed in line for the reception. In the receiving line were Most Eminent Dr. Rugg and Mrs. Gertrude Rugg Field and Eminent Sir Clayton A. Ballou and Mrs. Ballou. Mrs. Rugg, who is slowly recovering from a severe illness, was unable to attend.

After all had shaken hands with Dr. Rugg and tendered their congratulations and good wishes, several songs were given and dancing indulged in until the close of the evening. Refreshments were served during the entire evening.

The Tuaregs



ARMS AND ARMOUR OF THE TUAREGS
Showing the cross in decorations. (The Illustrated London News).

A recent number of the Illustrated London News has an article on "The Tuaregs," one of the tribes of the Sahara and supposed to be connected with the Crusaders. "True sons of the great desert, through their marauding proclivities they are at once the terror of the pastoral tribes and the curse of the trading caravan." "There are two degrees of habitation in the regions of the Sahara; the mountain districts where the condensation of atmospheric moisture results in a moderate rainfall, and the oases. Between these two there is but the choice of the desert itself and the Tuaregs." With

the exception of one division of the Tuaregs who have intermixed with negroid stock, and have the darker color due to negroid affinities, they "are of a bronze rather than of a black cast of countenance, with the grace and agility of the Arab, and a courage, fearlessness and carriage that suggests untrammelled liberties and an independence enjoyed through many centuries. In point of fact, a state of complete freedom has always distinguished the Tuaregs, who from time immemorial have been described by the habit of preying upon their neighbor." Whatever other evidence there is of the

connection of the Tuaregs with the Crusaders, the writer mentions none but the prevalence of the cross in the decoration of their arms and armor. He says: "The connection of the Tuaregs with the Crusaders is necessarily vague, but it is believed to be indicated by the cross which figures in the ornamentation of many pieces of their equipment, on their



SWORD OF THE TUAREGS
With Maltese Cross
(The Illustrated London News)

swords and shields, as on the pommels of their saddles, and in the embroidery of their shoes. Their dress, too, is unusual, and singularly suggestive of some Frank tradition. The head, bound with a cloth, is occasionally crowned by a crest. At the same time, two folds of the cloth

round the head take the place of the vizor in the helmets of the Crusaders, one fold dropping as far as the eyes, while the other fold, fitting to the neck, and serving as a guard to the throat and lower part of the face, can be drawn up to meet it. A cloth shirt, kept in a pouch by a belt to which is strapped a great sword, flops about their knees, a shield swings on the arm, and a lance is firmly grasped in the hand. Pantaloon, larger than the Arab pattern and reaching lower than the leg, complete the costume, with the exception of sandals of a peculiar type, which are invariably put on at the end of a march and never otherwise worn, the Tuareg riding and walking with naked feet.

"Capable of great endurance and of strong physique, they are devoted to a warlike life, and, with a passion for stirring adventures and a love for sword and equestrian exercises, they have the qualities of troubadours; for the warriors delight in singing to their women epics that they have composed in honor of love and liberty."

This story of the use of the cross as a decoration whets our appetite for more knowledge. It is not probable that it was adopted by accident, although its significance may now be forgotten. If some adventurous traveler could manage to establish amicable relations with these warlike Tuaregs and draw from them the history and traditions of the tribe, perhaps a new and interesting chapter might be written on the dispersion of the Crusaders.

Swedenborg and Masonry

Written for The New England Craftsman by Edwin S. Crandon



EDWIN S. CRANDON

One of those persistent errors which cloud the pages of history is that the great Swedish scientist, Swedenborg, was identified with the Masonic Order. He was not a Mason, yet books have been written which claim that he was; one, at least, by a Mason and a member of the body of Christians organized after his death by some of those who accepted Swedenborg's theological teachings or revelations. Swedenborg never organized a sect; he died as he had lived, a Lutheran, or member of the Swedish Church. The Church of the New-Jerusalem, or New-Church, mistakenly called "Swedenborgian," came into being after his death. There are many receivers or partial receivers of the doctrines which he revealed who are not identified with the organized church to which common usage has given his name. His revelations, to notable extent, have modified the Christian thought of the world, have influenced the whole history of reli-

gion since his remarkable publications, beginning in 1742, wherein he turned suddenly from one of the foremost scientists of the world into one of the greatest of its theologians.

It was nearly twenty years ago that the writer sought to study the origin of the persistent linking of Swedenborg and Masonry. He satisfied himself thoroughly then that Swedenborg had no connection whatever with our Order. He sees no reason to change the view today. And the appeal is to two authorities—to the "Documents Concerning Swedenborg," edited with rare ability, zeal and affection by Dr. Rudolph Tafel, and to the painstaking, analytical, judicial Mackey. Moreover, certain extraneous evidence of a convincing nature, brought to his attention, has swept away every vestige of the theory, though it has been maintained in book form by at least one author, both Mason and clergyman of the [so called] Swedenborgian Church.

Much of the argument for the membership of Swedenborg in the Masonic Order rests on this, that the teachings of the great Swedish seer are what the world calls "mystical," using natural objects to express or to represent spiritual or internal ideas—the Science of Correspondences, Swedenborg calls it, by which everything of the material

world corresponds to something of the internal, or spiritual realm. Now Masonry uses symbols to convey its lessons; the representations of higher, internal affections and ideas are seen in the various phases of the Temple building; the uses of the significations of the materials of the Temple, of key stones, the working tools, the decorations, the methods of work, the many emblems, are too familiar to need more than reference. Swedenborg reduced symbolism to an exact science, or revealed, rather, the exact science under which everything of matter is shown to have its correspondence with internal things. The imagery of the Scriptures at once will suggest the basis for this doctrine; the Bible is full of it, from Genesis to Revelation. "Without a parable spake He not unto them;" "the letter killeth, the spirit maketh alive."

Masonry teaches much of its lesson through this imagery, this representation by natural objects of eternal verities. It was natural that the Order and the Seer should be linked together in the enthusiastic fancy of students of the one or the other, or of both. It was a Mason and a clergyman of the New-Jerusalem Church who gave rein to his fancy and published a book setting forth that Swedenborg was a Mason. A New-Church Doctor of Divinity, not a Mason, and a great Masonic student and cyclopaedist, not a New-Churchman, patiently and at great expenditure of time and earnest devotion in research, as a result of their separate studies, the one in

Europe, the other in America, came to the like conclusion: Swedenborg was not a Mason.

But many of those who accept his theological teachings are Masons, and among the many Rites of Masonry, practiced in the past, is certainly a "Rite of Swedenborg." What are the facts? In the belief that the subject may be of interest to some in these days of eager study, when Masons more and more are realizing the historic and the literary grandeur of our beloved Order, the writer here sets forth as briefly as may be commensurate with the necessary demands of the subject the results of his consultation of the leading authorities of the two interests most prominent in the inquiry, the Church to which the world, though not its members, gives the name of Swedenborg, and the grand old, yet ever young, Masonic Order itself.

Denying Swedenborg's connection with Masonry are Mackey, our standard Masonic cyclopaedist, and Dr. Rudolph Tafel, the compiler of the invaluable collection of "Documents Concerning Swedenborg," the recognized authority because the source-authority in the New-Jerusalem Church respecting the life of the great Scientist, Philosopher and Theologian. Affirming it most directly is Samuel Beswick, an American writer, who in 1870 published a book, "The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century." Others who take the affirmative are various Masonic writers, mostly European, all of whom, I am satisfied, wrote on

others' say-so, without adequate research or investigation, accepting and passing on an error that reaches its apotheosis in Beswick's remarkable book. It is but fair to say that the writer of this paper has reasons for discrediting the last named book as purely fanciful, even imaginative, and numerous clergymen and laymen of prominence in the New-Jerusalem (or Swedenborgian) Church have given him ample foundation for his opinion. But the book was published and as it was considered gravely by Mackey, also by Dr. Tafel, it is well to give its claims, though the greatest brevity is all that it requires, and the refutation of Mackey, supported by the result of a study in the "Documents" as compiled by Dr. Tafel, I think will demonstrate the matter conclusively.

According to Beswick's book, Swedenborg was initiated in a lodge in the town of Lund, in Sweden, in 1706, and visited many lodges in Sweden and other countries, besides taking an active interest in Masonic work. A number of writers among the French Masons—perhaps the most enthusiastic and prolific of authors, as well as producers of "rites"—take Swedenborg's membership in the Order for granted, as above observed, but Masonry was not introduced into Sweden until 1736 and in 1738 it was placed under an interdict, with the penalty of death, which lasted seven years. To quote from Rebold:

"In Sweden the endeavor was, as it also was in Germany, to discover the truth in relation to the system of the Templars, of which the chiefs

had been expelled from the latter country. These researches wrought in the system some modifications, which were due in great part to one of the most eminent Masons of the time—the brother Swedenborg—intimate councillor of the king, who had introduced religious principles, impressed with his own mystical creed, and which in consequence has imprinted upon Swedish Masonry a particular character, which distinguishes it to the present day. Beside the Templar system thus transformed, Zinnendorf, surgeon in chief of the Swedish army at Berlin and Grand Pryor of the system of the Templars, having abandoned the chiefs of the rite after he had exposed their juggleries, established in Sweden a rite of seven degrees which bears his name, founded in part on the same religious principles, but less mystical than those of Swedenborg. It is this rite that now is found to predominate and is known in Europe as the Swedish rite, or rite of Zinnendorf."

Here we have direct assertion by a French writer, but no evidence, not a citation of proof. All of Rebold's references to the subject are contained in the question; Beswick simply asserts, without a reference. The learned Mackey, of recognized authority in the Craft, appears carefully to have studied all of the evidence from Masonic literature, and says:

"The eagerness is indeed extraordinary with which all Masonic writers, German, French, English and American, have sought to connect the name and labors of the

Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory, either in his writings or in any credible memorials of his life."

In brief, the position rests on this, that Swedenborg's theological system is based on the correspondence of things natural with things spiritual—that is, natural objects typify, represent or correspond to spiritual things, and the world has called this "mysticism." The student of Swedenborg finds his system wondrously coherent; no one ever found a flaw in it in any of his works; if a natural object is explained as representing or corresponding to a spiritual idea in his earliest works, it is given the same explanation in his latest, and on this remarkable plan he elucidates the inner or spiritual sense of the Sacred Scriptures. Thus many of the "hard sayings" of the Bible become luminous; their real meaning is within the letter. Now masonry has taken the symbols of architecture to represent eternal verities and draws many of its grandest lessons from these significations. With Swedenborg this was no accident or coincidence—it was eternal law; the Word of God was written according to this system or, as he calls it, Science of Correspondences. That our Masonic students of the later eighteenth and early nineteenth centuries should have reasoned that such apparent identity of "mystical" explanations of symbolism, pointed to Swedenborg as a Mason, is not strange. But the student of today, both of Swedenborg and Masonry, can discern that both were working

out the same truth along absolutely independent lines. Both make sharp departures from the cold literalism which even now holds so many in its thrall. Both aided in emancipating men from materialism, both sought higher and eternal verities behind the letter of God's revelations.

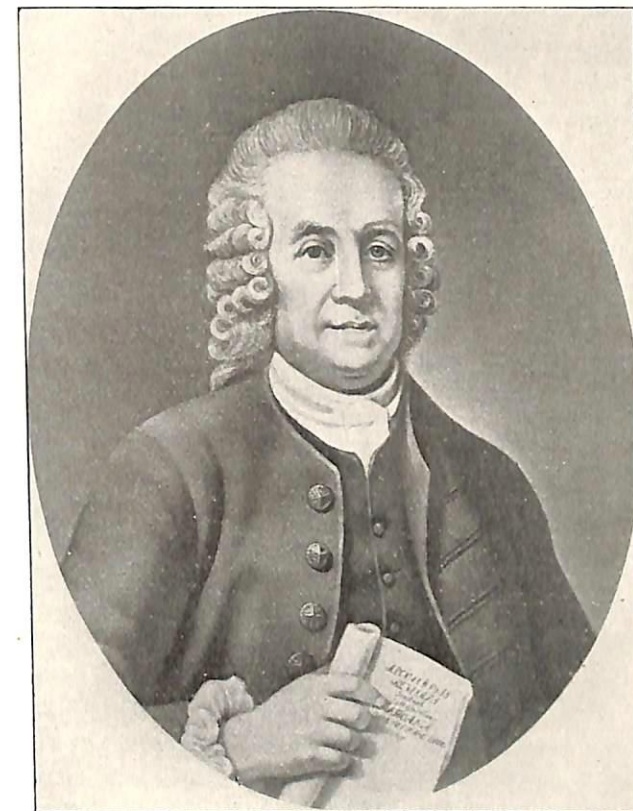
Quotations from Swedenborg's theological writings can be made at length which at first glance are striking in their apparent Masonic indications. His explanations of the Book of Revelations, his references to the "Word"—many and many of them—his revelations of the signification of the "white stone," of the "new name," of many Scripture texts with which our Order is familiar; moreover, his references to a "lost Word,"—more properly, lost books of the Sacred Scripture, for Swedenborg always refers to the Bible as the "Word of the Lord" and in his works the name "Lord" always is given as "Jehovah," in itself a significant fact—here go, far, with numerous similar citations, to justify at first consideration the conclusion, that he must have been a Mason. But to Mackey and to Masons who also are receivers of the doctrines revealed by Swedenborg, they do no more than to prove that Eternal Truth may have more than one method of revelation and that perfectly independent research may result in a similar conclusion. Masonry resembles Swedenborg's teachings because both are true, though it by no means follows that the two are identical or that one had anything to do with the genesis or working out of the other. Says

Mackey, after quoting significant paragraphs from the great Swede:

"Such passages as these might lead one to suppose that Swedenborg was familiar with the system of Masonic ritualism. His complete reticence upon the subject, however, and the whole tenor of his life, his studies and his habits, assure us that such was not the case, and that if

exercised a powerful influence on Masonry."

And that is my conclusion, that the eager and enthusiastic students of Masonry in the so-called higher degrees, particularly on the European continent, and especially in France, were quick to see in the revelations of the Swedish seer, at first an eminent scientist, engineer



EMANUEL SWEDENBORG

there were really a borrowing of one from the other, and not an accidental coincidence, it was the Freemasons of the high degrees who borrowed from Swedenborg, and not Swedenborg from them. And if so, we cannot deny that he has, unwittingly,

and statesman, later a theologian who never founded a sect, who never sold one of his books, who wrote in Latin and freely gave away his publications, whose greatest claim was "Servant of the Lord Jesus Christ"—the vindication of their claims for

the reason for existence of many of these degrees, speculative, mystical, hermetic, Rosicrucian, Apocalyptic and the rest. They boldly claimed him as a Mason on the strength of what they called the Masonic character of his writings. But this is an inversion of the facts—the higher degrees, insofar as they found support in Swedenborg, or were influenced by free drafts upon his revelations, were “Swedenborg-ized,” their theory was incorrect; without an iota of proof, they reasoned that because they could find certain warrant in his writings for their own mystical speculations, he must have been a Mason. Not so; they seized proof where they could find it and were pleased enough to sustain and to justify their grafting on the Masonic tree of the whole weird fabric of mysticism and late mediaeval research into the unknown realm of spiritual influence on the material plane of our existence.

Examples of this theory are shown in such authors as Findel, thus: “Most likely [note the pure assumption] Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it,” and Reghellini’s work on French Masonry says:

“Swedenborg made very many learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews and the Greeks. He also became the head of a new religion [no organization of the receiv-

ers of his doctrines was formed until after his death—E. S. C.] in his efforts to reform that of Rome [Swedenborg did not try specially to reform Roman Catholicism any more than Protestantism; he grouped them both as ‘The First Christian Church,’ and he found in the doctrine of salvation by faith alone of the Reformed Churches an even greater falsity than in most of the Roman Catholic teachings—E. S. C.] For this purpose he wrote his ‘Celestial Jerusalem, or Spiritual World’ [no such title occurs among the writings of Swedenborg; probably the ‘Arcana Coelestia’ is meant—E. S. C.]. He mingled with his reform ideas which were purely Masonic [sic]. In his ‘Celestial Jerusalem,’ the Word, formerly communicated by God to Moses is found; this Word . . . lost on earth, he invites us to find in Great Tartary, a country still governed, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approach to the primitive condition of the perfection of innocence.”

This is an odd jumble of Swedenborg’s teachings. Reghellini attributes to Swedenborg the making of the Hebrew name of Deity, which he italicizes, the Word which was committed by God to Moses, showing an utter lack of comprehension of Swedenborg’s teachings, and I write as a student of these teachings for over a quarter century. The “Word” referred to by Swedenborg throughout his theological writings is the Word of God, or Holy Scriptures—those books of the Bible that

contain an internal, or spiritual sense, not a collection of letters going to make up the great and unspeakable Name of Deity. Reghellini clearly read Swedenborg most superficially and shows it plainly in confounding Swedenborg’s constant references to the “Word” as identical with Masonic use of a “Word.” Swedenborg’s name for the whole body of written Divine Revelation, the Sacred Scriptures, the Bible, is “The Word.” Masonic use of the term, it scarcely need be said, is entirely different. Swedenborg certainly teaches that certain books of the ancient Scriptures were lost and that they are kept in Tartary. In our English version of the Scriptures there are references to these lost books of the Scriptures—“Jasher,” for example, in Joshua x. 12, 13, “The Wars of Jehovah” and “The Enunciations,”—Numbers xxi. 14-15, 27-30.

According to Swedenborg, these three books were part of an Ancient Scripture, or Word, preceding the present, or Mosaic and Christian canons of Scripture, with which, however, Moses and other early writers of the Israelitish dispensation were familiar, and it is to this Ancient Word, or Scriptures, that he refers, as being “lost” and yet preserved in Tartary. His use of the term “Word” to mean the whole body of Divine Revelation in the Scriptures or Bible, is what has confused the able French Masonic writer, though no Mason can fail to note the coincidence, at least, of the loss of such a “Word” with his own knowledge of the use of the term in

the system of our Order. That eager Masonic students should seize on this coincidence and deduce from it that Swedenborg was a Mason, is not strange; that, on the contrary, they were a borrowing, the European Freemasons of the so-called higher degrees borrowing from Swedenborg, by reason of a coincidence in expression which they did not analyze or understand how to analyze, is the conclusion of Mackey, as well as of those receivers of the doctrines of Swedenborg who are members of the Masonic Order and who have devoted much study to both.

That is, Masonic writers, until Mackey exposed the fallacy, reasoned that Swedenborg’s revelations that the Scriptures [the “Word” of God] are written by correspondences—the natural object or person signifying spiritual verities—proved him to be a Mason. As a matter of fact, these students of Masonic symbolism found so much in Swedenborg to support their theories that they claimed him as per-se a Mason, a reasoning backward. The other side of it is pointed out by Mackey, that utterly without Swedenborg’s knowledge or interest, he exercised a powerful influence on Masonry by the use made of his Writings by students of the so-called higher degrees in the various rites and systems of Europe.

Rebold, already quoted, in a list of forty-four rites called Masonic which have become absorbed into some existing rite, or have become extinct, has this: “Rite of the Illuminati of Avignon, being the system of Swe-

denborg, in 1779." The date refers to the year in which the rite was first practiced. A list of the various Masonic rites extant, fourteen in all, has this as the third in order: "Rite practiced by the Grand Lodge of Stockholm, commonly called the Swedish rite, or system of Swedenborg, comprising eight degrees and arranged in 1773." And in a chronological history of European Masonry, Rebold says: "A. D. 1760—At Avignon, the mother lodge of the rite of Swedenborg is instituted by the Benedictine monk, Dom Pernetti, and a Pole named Grabianca. The philosopher, Swedenborg, one of the most learned and illustrious Freemasons of his time, in instituting this rite had in view a desire to reform the Roman Catholic religion. The dogmas of the reform of Swedenborg are adopted by a good many influential persons in Sweden, England and Germany, where societies which practice his religious system have been formed by these persons." And again: "A. D. 1770—At Avignon is organized the Grand Scottish Lodge of the county Venaissin, which adopts the Hermetic rite of Swedenborg."

As to this lodge at Avignon, Mackey says: "The . . . important basis on which the theory of a Swedenborgian Masonry has been built is the conduct of some of his own disciples, who imbued with his religious views, being Masons, carried the spirit of the New-Jerusalem doctrines into their Masonic speculations. There was, it is true, a Masonic rite, or system of Swedenborg, but its true history is this:

"The two most important religious works of Swedenborg, the 'Celestial Arcana' and 'The New-Jerusalem,' appeared, the former between the years of 1749 and 1753, and the latter in 1758. About that period we find Pernetty working out his schemes of Masonic reform. Pernetty was a theosophist, a Hermetic philosopher, a disciple to some extent of Jacob Bohme, the prince of mystics. To such a man, the reveries, the visions and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1760 he established at Avignon his Rite of the Illuminati, in which the reveries of both Bohme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thome, another Swedenborgian, and out of that reform arose what was called 'The Rite of Swedenborg,' not because Swedenborg had established it, or had anything directly to do with its establishment, but because it was based on his peculiar theological views, and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works that he had written.

"A portion of these degrees, or other degrees much like them, have been called Apocalyptic, not because St. John had, any more than Swedenborg, a connection with them, but because their system of initiation is based on the mystical teachings of the Apocalypse [the Book of Revelation] a work which, not less than

the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolism. Benedict Chastanier, also another disciple of Swedenborg, and who was one of the founders of the Avignon society, carried these views into England, and founded at London a similar rite, which afterwards was changed into a purely religious association under the name of the Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New-Jerusalem."

The organization of the Church of the New-Jerusalem (commonly called Swedenborgian) followed that of the Theosophical Society and the word "Theosophical" now applies to an entirely different system of religious thought and endeavor, since the advent of M. Blavatsky, Col. Olcott and their successors. The New-Jerusalem Church in this country, and it numbers more members than in any other, is one of the smallest of the Christian denominations; its influence has been potent, however, in aiding to moderate the former asperities of theological discussion; it conducts a quiet but efficient work in publication and in aiding its members to live the life of religion, which is to do good.

To return to the Avignon society, I am inclined to the view that it was not truly Masonic, and it certainly was not a New-Church (or Swedenborgian) institution. Hindmarsh in his book, "The Rise and Progress of the New-Jerusalem Church," tells of a visit which was made to the early receivers of the doctrines of Swedenborg in London by the Count

Grabianca, who has been referred to in this account of the Avignon society, from which he came, and made friends with the little circle of believers, showed the resemblances of their views, but talked mysteriously of a "grand secret" which could not be revealed until a later time. After much waiting and mysterious allusions the grand secret turned out to be the idea of four persons in the Godhead, the fourth being the blessed Virgin Mary. Naturally, continues Hindmarsh, such blasphemy was received with emphatic horror and reprobation by the brethren and the Count went back to Avignon. Later, some of the London brethren made a journey to Avignon, where they witnessed various blasphemies carried on and other eccentric vagaries, which caused the return of the English receivers of the doctrines, imbued with disgust.

These views and practices are radically opposite, both from Swedenborg's teachings and those of Masonry, also from the consistent practice of the adherents of both. The writer is convinced that the society at Avignon had no more to do with Swedenborg's teachings than with Masonry; it simply helped itself from both as much or as little as suited its purposes. It should be said, however, that Chastanier, referred to above, first issued an appeal to the Freemasons to avail themselves of the riches of philosophy in Swedenborg's works and thus be the means of spreading the same, but afterwards abandoned the idea of making the Masonic order the

agent of their dissemination, and became a full and hearty receiver of the doctrines of the New-Jerusalem Church, going to London and performing much good for the cause.

Having given this much of evidence from the New-Church (or Swedenborgian) historian, following that of our able Masonic cyclopaedist, Mackey, in refutation of the too quickly formed opinions of the school of continental writers, we come now to the concluding testimony. Dr. Rudolph Tafel, a learned German receiver of Swedenborg's doctrines, devoted much of his life work to gathering, editing and publishing "Documents Concerning Swedenborg," in effect compiling the sources of his biography. He gives considerable attention to the persistent allegation of Swedenborg's connection with Masonry, saying:

"All this speculation about Swedenborg's having joined the Order of Freemasonry in Lund, in 1706, is exploded by the following historical account of the establishment of Freemasonry in Sweden, taken from Ersch and Gruber's 'Allgemeine Encyclopadie,' vol. xlix, p. 69, from which it appears that Freemasonry was not introduced into Sweden until 1736. We read there: 'Freemasonry, which was introduced from England in 1736, and quickly took root in Sweden, was forbidden by Frederick I. on October 21, 1738, under penalty of death, but seven years later the prohibition was rescinded and the institution was placed on a secure basis. The king placed himself at its head and received the hom-

age of the delegates of the lodge. . . . Since 1786, Freemasonry in Sweden inclined partly to the metaphysical and mystico-theosophical efforts of Swedenborg, whence arose the Swedish system, which has nine degrees and which was soon favorably received in England and Russia. In a modified form of seven degrees, which was introduced by Zinnendorf, it exists also in the Grand Lodge of Germany, in Berlin.'"

This account was written by one of the historians of Freemasonry, August Wilb. Muller, the editor of the Masonic journal, "Astraea." Dr. Tafel continues: "As the order of Freemasonry was not introduced into Sweden before 1736 and as it was not placed on a safe footing there until 1745, the assertion of Beswick's book, that Swedenborg was 'a constant visitor in the chapters' of Sweden between 1706 and 1740, falls to the ground." Swedenborg was prominent in Government offices of the highest rank, and certainly was noted as a patriotic Swede and earnest supporter of the Government under which he held high office. There were no Masonic chapters in Sweden before 1740, certainly none in the towns mentioned—Lund, Stockholm, Greifswalde, Stralsund and Christianstad. And the same refutation is made by Dr. Tafel of the further assertions of Swedenborg's visiting Masonic lodges in other countries, notably in Paris. Among the great Swede's private papers and manuscripts there is not a single iota about Freemasonry in any way. Swedenborg was in Paris from September 3, 1736,

to March 12, 1738, and he kept a minute account, or diary, of his doings in the journal of his travels. He mentions several Swedish gentlemen on whom he called, in addition to his bankers, but nowhere speaks of any Masonic acquaintances.

It may be added that in these years, and up to 1742, Swedenborg was the man of science, of political interests, a legislator, counsellor, interested in public affairs; not a hint had come of the great change in his life which took place in 1742, after which he devoted himself entirely to his theological works. Born in Stockholm, January 29, 1688, he died March 29, 1772. The last thirty years of his life were the period of his theological writing; before that he was eminently the scientist. He was a member of the upper house of the Swedish parliament, Assessor of Mines, was ennobled by Charles XII., a great student of mathematics, astronomy and mechanics, and his scientific works aggregate seventy-seven, about one-half of them published, though the substance of the others was incorporated in the larger works published. He not only wrote on the natural sciences, but applied them directly to the good of his country, in the fields of mineralogy, engineering and mechanics generally.

As the whole basis for connecting him with the Masonic order is the fancied resemblance of some of his theological writings to Masonic teachings, the theories which we have quoted, that he must have been a member of the Order, lost their force. But for yet more direct dis-

proof, we learn from Dr. Tafel that the whole subject is treated by Dr. A. Kohl, Dean of Lund, in a work entitled "The New-Church and Its Influence on the Study of Theology in Sweden" (Part IV, pp. 63-88), where he concludes: "The agreement between the dogmas of Freemasonry and the New-Jerusalem has, no doubt, led Reghellini di Schio to the idea that Swedenborg was one of the most celebrated reformers among the Masons and had himself founded a lodge of nine degrees. This assertion, however, lacks historical basis, as far as it has been possible to trace up this matter. Swedenborg did not found, but some of his friends and disciples, e. g., Chastanier and Pernetty, have founded Masonic lodges. And one result attained by their efforts is that within the ranks of Freemasonry they have directed the ideas of men to the doctrines of the New-Jerusalem, so that these doctrines have really exerted an influence upon the progress and development of the Order in Sweden as well as in other countries."

And that is the conclusion, already quoted, of Mackey. Thus we have New-Church and Masonic authority of the highest, distinctly disproving a mistaken, fanciful, imaginative claim, the persistence of which is one of the remarkable phases of our whole Masonic history, but which is not difficult to understand by the reader interested enough to read the summary which has been given above, imperfect and necessarily brief, yet perhaps of interest to some of the increasingly large num-

ber of Masons who delight in studying its wondrously rich and varied historical literature. That Masons were quick to appreciate the grandeur of the great Swede's revelations, to apply, if but a little, his wondrous relations of kings heard and seen in the spiritual world to the strengthening of their own symbolism, to draw so freely from him, is a tribute indeed; that he was not a member of the Order is of little importance; that he aided so materially in enriching Masonry is of greatest interest. And our own Mackey's conclusion shall be my own—"If there were really a borrowing of one from the other, . . . it was the Freemasons of the high degrees who borrowed from Swedenborg and not Sweden-

borg from them. And so, we cannot deny that he has, unwittingly, exercised a powerful influence on Masonry."

NOTE—It may be interesting to have the names of the degrees composing the so-called Rite of Swedenborg. Mackey gives the names of six, saying that Reghellini, who says it consists of eight, evidently has confounded it with the rite of Martinism, also a Theosophic rite and the ritualism of which also partakes of a Swedenborgian character. The six degrees of the Rite of Swedenborg are: 1—Apprentice, 2—Fellow Craft, 3—Masks Neophyte, 4—Illuminated Theosophite, 5—Blue Brother, 6—Red Brother. It is said to be still practiced by some of the Swedish lodges, but elsewhere is extinct. It also may be interesting to know that the sixth degree of the Swedish rite, as now practiced in Sweden called "Knights of the East," is Apocalyptic, the New-Jerusalem and its twelve gates being represented.

A Song

There's a song in my heart when the wind goes by
With the storm on its dusky wings;

There's a song in my heart when the brawling night
On the withering tempest swings.

When the breakers roar on the craggy shore,
And the eddies sob sad and low.

In their though less way, of a yesterday,
And their chanting is filled with woe,

There's a song in my heart like a shepherd's lay—
I listen and hold my breath;
Nor prophet nor priest had a holier song
Than the one in my heart of death.

—Herbert Randall in Boston Transcript.

Decorations for Masonic Temple

Dover, N. H.

Written by E. J. Cox



THE CRUCIFIXION

Brethren of all degrees will be interested in the reproductions given in this number of two grand paintings of the Crucifixion and the Ascension which have been painted for the new Masonic Temple in Dover, N. H. The pictures are for New Hampshire Chapter of Rose Croix. The temple at Dover was destroyed by fire some time ago but is now rebuilt and decorated. These pictures rank among the most attractive of the many artistically Masonic features of the new temple. When the committee of the chapter

saw a painting of St. Jerome at an artist's exhibition in Boston they at once decided they had found the painter for the subjects above, and the commission was speedily placed.

The pictures are on canvasses seven feet by five feet and are from drawings by Velasquez and Bierman, but with colorings of the artist's own selection and from a life model with natural drapery to make an effect of his own conception. The crucifixion is upon a background of somber blue-green sky with reddish after glow, which throws naturally

forward the deadly pale body of the Savior, even in a dim light. On the other hand the Ascension is a harmony of the three fundamental colors, red, yellow and blue, with a bright sunlight falling over the whole figure. The risen Christ, just lifted off the firm ground, with clouds slowly forming around him, gentle and majestic, floats in a graceful way, with a tender, loving look, as he leaves his disciples. The

at the Boston City Club, is Mr. Valentine Henneman of Burges, Belgium, well known among the younger generation of European artists, but of several years' residence in New England. His successful portraits, his Monhegan Island views and his autumnal foliage effects along the Shawsheen and Ipswich rivers are subjects of general approval. Reduced copies of the Crucifixion and Ascension may be



THE ASCENSION

saintly expression of the countenance reveals the same benignity of spirit as do the exquisitely drawn hands, themselves alone an artistic triumph.

The artist, who has exhibited this season at the Melrose Library and

seen at the studio of the artist as well as the St. Jerome, a product of his student days in Europe. We congratulate our New Hampshire brethren on the selection of an artist of such evident ability for their purpose.

Address of Frederic Speed, P. G. M.

At the Laying of the Corner-Stone of a Masonic Home,
Meridan, Miss., June 24, 1907.

Every Mason who is interested in the establishment of Masonic Homes will note with pleasure the work that is being done by the various Grand Lodges of the country in this cause. The care of aged and infirm Masons, the support and education of orphans, and assistance of the families of deceased brethren is accepted as a responsibility that rightfully rests on the fraternity.

How well our duty to the unfortunate is discharged may be estimated by reports of establishment of new homes and hospitals which are yearly reported. The address of Bro. Speed will be found not only an interesting contribution to Masonic literature, but an inspiration to others to continue their active interest in the care of the deserving and unfortunate members of our fraternity.

At the birth of Jesus Christ, the first act of earthly homage he received was rendered by three men who came from no one knows where, and returned none knew whither, and who left for record only the fact that they were "Magi." Who were these "Magi"? All through the ages there has been alongside the sacred fold another institution, occasionally flashing out into startling boldness and then receding into the dark; they were in Egypt in the time of the Pharaohs, and built the pyramids and venerable ruins on the banks and islands of the Nile, the

huge structure of Cheops, and vast piles at Philae where the courts of the magician Priesthood, Masonic temples erected for the rites which went by the name of the mysteries. Where they originated is a question, but they spread throughout the world, modified by the habits of the different nations among whom they were introduced. In Greece they were the Mysteries of Ceres; in Rome, of Bona Dea; in Gaul, the School of Mars, and in Sicily, the Academy of Sciences. They were in the secret retreats of Persia and pagodas of India; they gave direction to the minds of our Scandinavian ancestors and left their impress in the Druidical remains of the ancient Britons. That they influenced, perhaps dominated, the scattering bands which went forth from Solomon's temple and finally found a lodgment in the Essenes, is only a reasonable conclusion, so thoroughly were their doctrines scattered and so widely accepted.

Freemasonry is a growth. It is not like Minerva, springing from the head of Jove, brought at once into a perfect being; it was not a creation, nor was it work—it never was made—the germ was found in the first man, springing from and taking root in his nature, and as soon as there was another similar nature towards which its outgrowth could proceed, it budded, flowered and produced fruit, that fruit was the

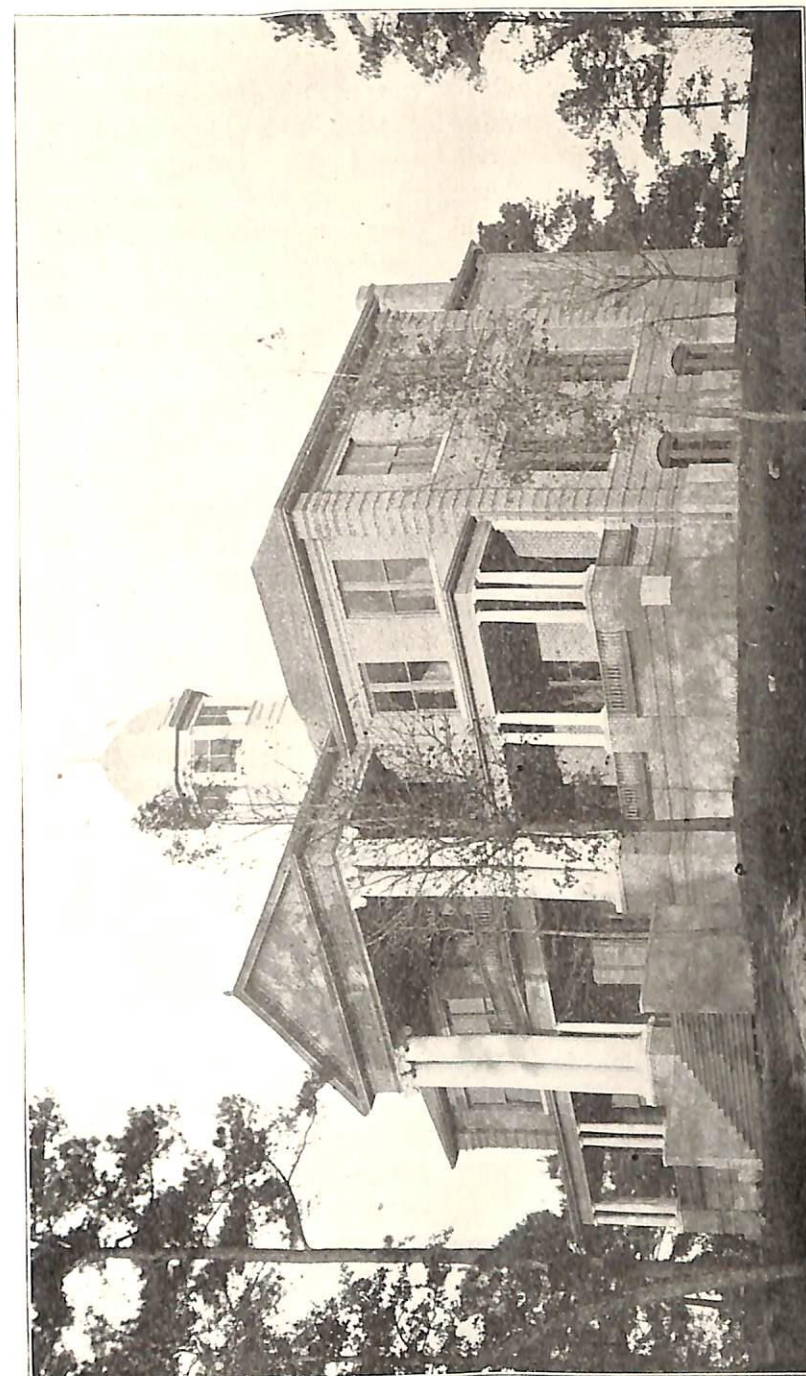
brotherhood of man — Freemasonry. . . .

But what is this Masonry? What makes it a pearl beyond price? Is it a mere bauble, a plaything, a rope of sand, the fancy of an idle hour? Freemasonry teaches the theory and practice of all that is good in relation to God and man, to the state and to the individual, and the great object for which it exists, indeed the only sufficient apology for its existing at all, is the endeavor to find a common ground upon which all good men, regardless of creed or country can stand. It is greatly to its praise that it can be truthfully said that in this respect it has excelled all other human agencies. In every age its device has been liberty, equality, fraternity, law, order, government and not anarchy. It recognizes the dignity of human nature and man's right to so much freedom as he is fitted for, and it knows nothing that should place one man below another except ignorance, debasement and crime, and the necessity of subordination to lawful authority. . . .

While we no longer construct material temples, formed of the most magnificent material which the quarries of Palestine, the mountains of Lebanon and the golden shores of Ophir could contribute, and occupy ourselves in the erection of a spiritual house, a house not made with hands, in which for stones and cedar and gold and precious jewels are substituted the virtues of the heart, the pure emotions of the soul, the warm affections gushing forth from the hidden fountain of the spirit, so

that the very presence of Jehovah our Father and our God, shall be enshrined within us, as His Shekinah was in the Holy of Holies of the material temple at Jerusalem. Its office of teacher continues as of old, employing as symbols the implements with which our brethren labored, it inculcates everywhere, the dogma of the Fatherhood of God and the Brotherhood of Man, as the foundation stone upon which it erects its spiritual temple in the construction, completion and adornment of which it prepares its materials with the gauge and gavel of truth, raises the walls by the plumb line of rectitude, squares its work by the square of virtue, solidifies the whole into one common mass by the cement of brotherly love and thus erects the living edifice of thought, words and deeds in accordance with the designs laid down by the Master Architect of the Universe in the great book of Revelation. . . .

It does not require any great amount of knowledge of Freemasonry to be able to discern that its form of government, its respect for the rights of others, its creed, religious and political, that every man is bound by his covenant with his neighbor and owes respect for and obedience to the laws ordained for the welfare of the whole without trespassing upon the rights of the individual, that no one can rightly be deprived of his liberty, rights or property without due process of law fairly and equally administered. These principles were engrafted in our earliest book of Constitutions, they were taught in the hutten of the



MASONIC HOME

Stone Masons at Strausburg and at Kilwinning and York, and all that the barons and their retainers wrested from King John at Runnymede was old in Masonry when Magna Charta was signed. Who shall say that when the people of England engrafted into their laws and constitution these things which had been inculcated for ages in the Masonic Lodges, they did not owe to that source a debt of eternal gratitude.

God chooses his own ministers and servants, and works through agencies which He selects. If Masonry has bound up in one sheaf the scattered and discordant elements of society, and taught the people those things which make them great, who shall say that it has not been His minister and servant working out His will?

We come here today rejoicing that we are of your own kindred in this household of Freemasonry; we rejoice because of work which it has done in teaching the purest and noblest patriotism; that it has bridged over the chasm which yawned between the diversified religions prevailing all over the world and made all men akin. We rejoice, too, because of the work which Masonry has done in emancipating and elevating the minds of men by the inculcation of the wisest principles of good government, of law, order and morality which have borne such abundant fruit in this blessed land in which we have the happiness to live. As we near the Nation's great holiday we look back with pardonable pride to the valor, wisdom and judg-

ment of the patriots who joined in the first prayer which went up to Heaven from the lips of a Masonic clergyman in the Continental Congress. We rejoice, too, as we utter the incomparable name of Washington, that he and many of the generals of the Revolutionary army were brethren of the Mystic Tie, and we rejoice that the principles which were written by Masonic hands in the Constitution of our country had long before been formulated in the Ancient Charges of a Freemason and taught around the Masonic altar.

We rejoice also that all the influences which have gone out from the Lodge, wherever it exists, have always been for the public good, by inspiring and elevating the moral tone of the community, inculcating good order, respect for the law, the maintenance of the rights of the people, and the public welfare and we point with pride to the men who compose this Craft of ours. So long as the little red schoolhouse stands and Masonic Lodges exist there will continue to be in every community a mighty force, conserving, protecting and defending the great and undying principles upon which good government stands, for they give birth to good citizenship.

And, therefore, we sing with David today, "I was glad when they said unto me, let us go into the house of the Lord." We also sing a psalm of rejoicing that we are here today consummating a work which has been very near to our hearts for many years. . . .

Everywhere around us as we look

out upon the heavens in the night, we can see the faces of the dead. We never meet in Grand Lodge but we miss the presence of some one whom we have known and loved, some one whose wise counsels and benevolent purposes have made our meetings joyous seasons; our Lodges seldom meet without an appeal for charity by the widow and the orphan, and we are almost hourly reminded that our duties to the dead cease not with the sad ceremonies of their interment—to watch over and give protection and assistance to those whom our brethren have bequeathed as sacred legacies to our care is not only a duty but a privilege. If we fail to perform this duty, we prove ourselves false men and Masons. There are none of us who dare to say that the provision we have made for these we must leave behind us is secure from the danger of being lost. To most of us death is a calamity, only because our work is not finished. We build and plant and adorn and beautify a little spot of earth, hoping hereafter to sit down and enjoy it, and we toil and struggle through years of anxious care and solicitude, denying ourselves the luxuries and even the comforts of life to accumulate a competency, but some misadventure sweeps all away, when it is too late for us to begin anew, and we go down into the grave with a heavy burden upon our hearts, knowing that those we love best will henceforth be dependent upon the cold charities of the world to be reluctantly bestowed. . . .

We know of no nobler channel in

which for a great and powerful Order like ours to display its usefulness and to illustrate its teachings, than in protecting and sheltering and fitting for an honorable station in this life and happiness in the life to come the helpless orphans of our brethren. It is entirely practicable for us to provide for the education, maintenance and training for some useful station in life of every Masonic orphan, and, at the same time give shelter and an honorable support to every Brother's widow in this Jurisdiction, and to raise up the aged Brother who is nearing the East Gate.

It is not a mere eleemosynary institution which we need or want, where women and children are to be kept in idleness for a time and then turned loose on the world to live as objects of charity and without the resources of making a living. It is not only present good, but future beneficial results, which we must seek to attain in this practical utilitarian age. While we are providing for the tender years of infancy and during the time when the mind is forming, we must so direct the education and training of our beneficiaries that when they leave our guardianship they will be fitted to go forth and fight the great battle of life, strong men and women, and not as helpless objects of charity. It would be mistaken kindness to gather up a few scores of children and to feed, clothe and educate them for a few years if we were to turn them loose—say at fifteen—without the means of earning a livelihood. We propose to establish an Institu-

tion which shall be as home-like in all its appointments as it is possible to be anywhere outside of the home-circle—where children shall be instructed in some useful trade or occupation, as well as given an ordinary English education. It is not necessary that we should elaborate this "plan"; the details will best be left to those who shall be confined with its management.

For your encouragement I desire to call attention to the fact that while we have been a great many years in accumulating an endowment fund, we had up to about three years ago made no effort to raise a building fund. Grand Master Sisson spurred us all to make the effort—with the result that during the administration of Grand Master Franklin there was paid in \$6,863.85, and under the administration of Grand Master Blum, \$11,318.08, making a total of \$18,181.93, to which must be added \$1,500 transferred from the General Fund of the Grand Lodge to the building fund, and \$1,500 donated by the Grand Chapter, and \$1,000 donated by the Grand Council. Under Grand Master Yawn's administration we have accumulated about \$800 in addition, making a grand total of more than \$23,000, which has been raised within the short space of three years for the

building fund; and in the meantime the endowment fund has increased upwards of four thousand dollars. Considering that even the most sanguine of us did not expect such magnificent results within so short a time, I think we may well take heart and persevere in completing an endowment fund, from which the income shall be sufficient to at least provide for the greater portion of the expense of maintenance.

It would be wrong, radically wrong, if I were to fail in closing this imperfect presentation of the work, which it is proposed to accomplish here, were I to neglect to say that it is not intended to nor will it supplant the duty of individual Masons to visit the fatherless and the widows in their affliction. No matter how efficient may be the means provided by organized charity, there can be no absolution from the duty of every Mason to provide for his Brother in distress, his widow and children in the hour of need, or the stranger within thy gates. This asylum, this refuge, this home for the aged and indigent brother or sister and the helpless little ones is only a means to the end, but it cannot and will not and ought not and must not supplant the duty of individual assistance in the time of need.

Notes and Comments.

What is the scope of a Masonic Magazine? This question has been recently brought to our attention by a letter from a subscriber, whom we hold in high estimation, but who objects to some of the subjects that have been introduced in the New England Craftsman, particularly certain articles regarding World Peace, but more especially to one of another order which was reprinted from a Christian Science periodical entitled "Evil is not Power." The writer of the letter contends these subjects are not related to Freemasonry and consequently not entitled to consideration in a Masonic periodical.

In reply to our brother we say: That we look on Freemasonry not as a finality or as end of effort for man's betterment either as a social or moral being; rather is it the means to that end, and in conjunction with other agencies it should lead individuals to live lives of peacefulness, honesty and mutual helpfulness and in a larger way promote the welfare of the world by their united efforts for its peaceful prosperity. We have always claimed for the New England Craftsman that its mission is to promote the interests of Freemasonry and the moral and social uplift of humanity; to this end nothing can be considered more desirable than universal peace; this condition is surely in harmony with the principles of Freemasonry. The sequence of brotherly love is peace and harmony. Why not among nations as well as among individuals. The Masonic institution should be the most powerful peace society in the world. Brotherly love, consequently, peace, is the foundation principle of our Order. If we take no part as an organization in the effort to establish universal peace among the nations of the world, it is still no less important to have the principle worked into our lives so deeply that our personal influence shall be constantly in its favor. Having a deep realization

of this truth we have from time to time presented facts favoring a consummation of world peace.

Regarding the second objection mentioned by our brother; we will admit there is apparently foundation for his objection. It is customary, however, for Masonic periodicals, judging from a considerable list of exchanges, to print many things not strictly Masonic in order to give variety and additional interest to their publications and we frequently find stories and articles on subjects of general interest. For the same reason, largely, we printed "Evil is not Power." We knew it was not Masonic history and not even a Masonic essay, but to one not a member of the faith to which the article referred, it seemed so ingenious and novel and suggestive of so much thought that it appeared worthy of being read even by those who might not be convinced by its logic; while it would no doubt be welcomed by a large number conversant with and followers of the teachings of the society it represents.

While the article is not Masonic as before stated its influence is in the direction of good and as such cannot be antagonistic to Freemasonry. For this reason we think it was not out of place in our publication. Answering the question with which we started: What is the scope of a Masonic Magazine? We say: To publish whatever is in harmony with the principles of Freemasonry, whatever advances the coming of the day when the whole world shall be a "society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, or best agree."

No body of Masons know better how to have a good time than the brethren of Germania Lodge, Boston. Whenever there is an opportunity for sociability and

fraternal association they improve it to the utmost, but always in a sensible and intelligent manner. Their last meeting, Monday, January 27, was the time designated for the installation of the officers and it was made an occasion for welcoming their ladies. Music, banquet and dancing were the social features of the event and each was most heartily enjoyed. The ceremonies began with a delightful orchestral concert and singing by



SAMUEL HAUSER

a male quartet. Next the officers of the lodge assumed their stations and Past District Deputy Grand Master Samuel Hauser with his Marshal, Past Master Julius A. Zinn, the installing officers of the occasion, were introduced. When these brethren had been received Most Worshipful J. Albert Blake, Grand Master, was welcomed by the Worshipful Master.

Accompanying the Grand Master were W. H. L. Odell, deputy grand master; William M. Belcher, senior grand warden; Melvin M. Johnson, grand marshal; Leon M. Abbott, deputy grand master of the 1st Masonic District; E. Ernest Murray, grand standard bearer; George W. Chester, grand tyler; Leonard G. Roberts, W.M. and Albert B. Root, P.M. of St. John's Lodge; E. N. West, W.M. of Massachusetts Lodge; Joseph T. Paul, W.M. of Mt. Lebanon Lodge; Harry H. Hartung, W.M. of Aberdour Lodge; E. H. Rogers, W.M. of Zetland Lodge; Percy E. Walbridge, W.M. of Winslow Lewis Lodge.

The officers installed were: Julius F.

Hovestadt, worshipful master; Paul G. Coblenzer, senior warden; Emil K. Koessler, junior warden; George Lenth, treasurer; Moses Berger, secretary; Worshipful Samuel Hauser, chaplain; Otto F. C. Heinemann, marshal; Jacob Milch, senior deacon; Charles Thomann, junior deacon; Louis Steinhardt, senior steward; Julius Kreidel, junior steward; Gustav A. R. Thomas, inside sentinel; William W. Chute, organist; John T. Kimball, tyler.

Wor. Brother Hauser, the installing officer, is the Chaplain and he was installed by the Worshipful Master. Brother George Lenth was installed as treasurer for the 18th consecutive time. Worshipful Master Hovestadt was presented with a handsome Past Master's jewel and apron and with an armful of flowers. Bouquets were also presented to the installing officers. All the events of the evening were most successfully managed and gave complete satisfaction to the large assembly of brethren and ladies.

We have received from Dr. J. B. McFatrach, Past Illustrious Potentate of Medinah Temple A. A. O. N. M. S., Chicago, a beautifully illustrated booklet giving an account of the annual meeting of Medinah Temple. Portraits are given of Dr. McFatrach, past potentate; Nelson N. Lampert, present potentate; John C. Hallenback, chief rabban; Robert J. Daly, assistant rabban; Harry D. Piatt, oriental guide, and Samuel H. Smith, recorder. The cover is appropriately decorated with a picture of their temple and a street scene of elephants, camels and shriners.

Some of the Masonic bodies are sending out notices of their meetings that are entitled to be regarded as works of art. Among those that have come to us recently is that of Lawrence Chapter of Rose Croix of Worcester, Mass. It is a beautiful production. It has on the first page a fine portrait of Samuel C. Lawrence, 33d degree, in whose honor the chapter was named. The long list of

aspirants for the grades indicates the prosperity of the body. The Most Wise Master is Chas. E. Davis, 32d degree, and the Secretary is Herbert J. Fisher, 32d degree.

Among the lodges that have achieved prominence in the same direction is Belmont Lodge of Belmont, Mass. The notice of their regular communication, January 30, has a fine "Old Master" style of portrait of Rt. Wor. Everett C. Benton, who installed the Worshipful Master of the lodge at the last previous communication. Other handsome notices of recent dates are notices of the several bodies in Haverhill, Mass.

The elaborate notice of the February Rendezvous of Massachusetts Consistory A. and A. S. Rite bears an excellent likeness of Ill. Eugene A. Holton, 33d, Past Illustrious Commander-in-chief, who presided over the body 1895, 1896, 1897.

It also gives a remarkable statuesque portrait of Bro. George C. Thacher, 32d, as Moses. One looking at the picture can hardly realize that it is not marble, that he sees but the real person of our genial Brother Thacher.

Anything regarding Past General Grand High Priest, Arthur G. Pollard, Lowell, Mass., will be of interest to many Masons in every section of the country, especially to those who are members of the Capitular Rite in which Companion Pollard has reached the highest distinction. Companion Pollard is not only a famous Mason, but is one of the prominent business men of his city and has always been conspicuous in every enterprise that tended to promote its prosperity. He has achieved great success as a merchant and is recognized as a skilful financier. In the latter interest he has recently come into prominence by the merging of the Prescott with the Union National Bank, Companion Pollard being President of the consolidated banks. He is ably assisted in the banking business by John F. Sawyer, the Cashier, likewise a

brother Mason and like the President of the bank a patron of the New England Craftsman.

Past Master's Night in Revere Lodge, Boston, February 4, was an occasion worthy of the name of that respected lodge. There was a large attendance of members and guests who were made welcome by the cordial words of Worshipful Master, John G. Godding. After the introductory exercises the officers' chairs were filled by Past Masters as follows: George T. Ambrose (1867-68) as W.M., Charles W. Bascom (1900-01) as S.W., Royal Whiton (1898-99) as J.W., Charles H. Bolles (1871-72) as treasurer, E. Loring Richards (1892-93) as secretary, Sumner L. Stackhouse (1904-05) as marshal, George F. Wright (1881-82) as S.D., George G. Perry (1906) as J.D., Charles Bickford (1907) as S.S., John G. Godding (W.M.) as J.S.

The feature of the evening was the work of Wor. Brother George T. Ambrose, who has not before occupied the chair in forty years, but who on this occasion was as alert and impressive as in the days of his youth. Brother Ambrose was ably seconded by Worshipful George F. Wright, who filled the chair of Senior Deacon and whose excellent work contributed much to the success and pleasure of the meeting. Brothers Ambrose and Wright may pose as men of mature years, in every day life, but not in the lodge when officiating with the ease and confidence exhibited at this meeting. Following the work an excellent banquet was served, which was a delightful affair, the post-prandial part being under the direction of Brother John W. Crooks. Vocal music was furnished by the Weber Quartet. A unique little song book full of popular songs was given to each present and between Brother Crooks and the songs things were kept lively.

So many of the readers of the New England Craftsman are members of the Order of the Eastern Star that we should

fail of our duty if we did not mention the very successful "Bazar of Nations" which has been recently held in Boston under the auspices of that order in aid of the Eastern Star Home fund.

Although the Order of the Eastern Star has for several years been rapidly growing in prominence and public favor throughout our land, never before in Massachusetts has any public function brought it so prominently to the attention of the Masonic fraternity; and it is with real pleasure that we record the success of their effort to raise a fund for the establishment of a Home.

The Order in Massachusetts is 31 years old and when its Grand Chapter was formed in Worcester in 1876 it had but eight chapters with a membership of 448 persons. Today there are 106 chapters in Massachusetts with 14,000 members. It is said there are altogether in the United States 400,000 members. Master Masons in good standing, their wives, mothers, daughters, widows and sisters are eligible to membership. The lessons of the Order are of a moral and elevating character, and wherever the Order has been established it has become conspicuous for its charity and beneficent attentions to the unfortunate members of the Masonic fraternity. The "Bazar of Nations," which had been in preparation many months, was opened in Horticultural Hall, Boston, Monday, February 17 and was continued one week. The hall was beautifully transformed by varied decorations so that it presented a very attractive appearance. Booths were ranged around the hall, decorated with flags and bunting of various colors, each of an individual color characteristic of the country it represented, while the attendants, some of the charming "Sisters," appropriately costumed, were constantly on the alert to dispose of their attractive goods, almost all of which had been generously furnished to the management free of cost.

The Bazar was opened at 2 o'clock in the afternoon, but the formal opening was not until 8 o'clock and was attended with considerable ceremony. Many well

known Masons with their wives and daughters were present, among whom was Most Worshipful J. Albert Blake, grand master of Masons in Massachusetts; Right Worshipful W. H. L. Odell, deputy grand master; Right Worshipful Everett C. Benton, illustrious commander-in-chief of Massachusetts Consistory; Right Worshipful Edward G. Graves, past senior grand warden; Rev. P. Perry Bush, D. D., past eminent commander of Palestine Commandery, K. T.

Among the prominent members of the Eastern Star were: Grand Matron Mrs. Emily F. Wilkins, Grand Patron Harry Mason White and Past Most Worthly Grand Matron Mrs. Hattie E. Ewing.

An address of welcome was given by Mrs. Esther A. Parker, P.G.M., prayer was offered by Rev. R. Perry Bush, D. D. and speeches then followed from Most Worshipful J. Albert Blake, Rt. Wor. W. H. L. Odell, Mrs. Emily F. Wilkins, G.M., who spoke for the Grand Chapter and Mrs. Hattie E. Ewing, P.M.W.G.M. The speeches were bright, appropriate and interesting. Not least in interest were the speeches of the ladies, who held the undivided attention of the large audience. During the exercises there was music by the Weber Quartet.

Numerous attractions were provided during the week for the pleasure of the patrons. A Chinese restaurant and a Chinese laundry were among the novelties. These, with an infinite variety of fancy and useful articles, soon demonstrated that the "Bazar" would prove a financial success. The "Bazar" was under the management of the O. E. S. Home Fund trustees, the members of which are Mrs. Esther A. Parker, president; Mrs. Mattie L. Partridge, 1st vice president; Mrs. Nellie M. Wood, 2d vice president; Frank A. Noyes, secretary and Charles A. Watts, treasurer and general manager.

Brother Benjamin Greeley, member of United Brethren Lodge, Marlboro, Mass., while abroad not long ago, was in Cairo, Egypt, and learning that there was a Ma-

sonic lodge in the place determined to visit it if possible. He met with a very cordial reception and subsequent events show that he left a favorable impression and he now regards his visit as one of the most interesting events in his trip.

In the lodge there was one member who knew enough about the English language so that Mr. Greeley could make himself understood in a slight degree. None of the other members understood any part of the language which Mr. Greeley speaks, and he knew not a syllable of the language of the people of that land; but, nevertheless, he was given a most hearty greeting. One of the very striking features of the meeting to the visitor was the attire of the Egyptians, who wore flowing robes, and he felt that his attire was the object of as close scrutiny, and possibly was the subject for much comment.

Mr. Greeley returned home, and in the course of time received the following letter, the contents of which gave him a great surprise, and they were also the cause for a feeling of much pleasure. The letter has been framed, and now occupies a conspicuous position in one of the rooms of the suite of the lodge. It is viewed with great interest by Masonic visitors, and is regarded with the feelings of pardonable pride by the lodge members:

"Dear Sir and Honourable Brother—I have the honour to inform you that the Brothers of our R. lodge, 'The Future of Egypt,' have much pleasure in electing you at our last meeting an honourable member in remembrance of the kind visit you gave us during your stay in Cairo. I take this opportunity of expressing how pleased the brethren of this R. lodge are of having had the honour of electing such a distinguished member as yourself. In the meanwhile I wish you to convey our best and brotherly love to yourself and the members of your R. lodge. Kindly accept our best wishes and fraternal love. Ever your sincere brother." Then follows the name of the chief officer of the lodge, which, being Egyptian, is hard to decipher.

Between four and five hundred Sir Knights and ladies enjoyed the Ladies' Night program of Calvary Commandery K. T., Providence, R. I., Tuesday, January 28. The features of the evening were a banquet, minstrel show and dance, each of which were of a high order of merit and enjoyed to the utmost by those who were present.

The festivities were inaugurated with a reception to Sir William W. Hunt, Eminent Commander, and wife. This function took place at 6 o'clock in the main hall. In the receiving line with the Eminent Commander and Mrs. Hunt were Sir James A. Rogers, Generalissimo, with Mrs. Rogers, and Sir Edward M. Wheeler, Captain General, and Mrs. Wheeler. From 6 until 6.15 the members of the company were presented to the receiving party, and at the latter hour proceeded to the banquet hall above, where tables had been spread for the banquet.

For the ensuing hour and three-quarters the assemblage devoted its attention to the excellent dinner of five courses which had been prepared. Eminent Commander William W. Hunt presided over this function from his position at the head table, where the officers of the commandery, with their ladies, occupied seats. To the right of the Eminent Commander were seated Sir Clayton A. Ballou, Eminent Commander of St. John's Commandery, No. 1, with Mrs. Ballou, while other Sir Knights of St. John's and sister commanderies and Past Commanders of both Calvary and St. John's were distributed throughout the assemblage.

Others at the head table were Very Eminent John D. Monroe of Fall River, Deputy Grand Commander of the Grand Commandery of Massachusetts and Rhode Island; Eminent Sir Judson C. McKenzie of Godfrey de Bouillon Commandery, Fall River, and wife; Eminent Sir Joseph P. Burlingame, Past Commander of St. John's Commandery, and wife; James B. Gay, Generalissimo of St. John's Commandery, and daughter; Alonzo R. Williams, Captain General of St. John's Commandery, and the following Past Commanders and their ladies of

Caivary Commandery; Eminent Sirs Frederick I. Dana, wife and daughter, Charles C. Darling and wife, John P. Thompson and wife, Rogers G. Young and wife, George H. Grant and wife, Joseph Baker, Jr., wife and daughter, Joseph H. Potter and wife, Albert L. Anthony and Arthur W. Dennis and wife.

The minstrel show followed the banquet and was especially interesting on account of the talks between the interlocutor and the end men, in which some of the more prominent members of the commandery came in for unsparing attention in the witty sallies and "jokes" that were sprung, much to the delight of their friends. The program throughout was creditably rendered and was productive of much pleasure.

After the entertainment the company went to the dance hall, where the festivities were continued until midnight.

We are under obligation to Brother J. F. Frothingham, M. D., of Boston, who is now abroad, for several newspapers and a variety of notices of Masonic bodies in England and Scotland. We notice among the fees enumerated on the notices: Entrant's Fees and Test Fees. We do not know exactly what the latter means.

Naphtali Council Royal and Select Masters of Chelsea, Mass., enjoyed a Past Masters' night, Friday, January 24. Rarely have the chairs of any Masonic body been occupied by so many distinguished Masons as at this time. The organization was as follows: Rt. Ill. William Martin, past grand P.C.W., as T. I. Master; Ill. George F. Proctor, as Dep. Master; Most Ill. Edwin S. Crandon, Grand Master of the Grand Council, as Principal Conductor of the Work; Rt. Ill. Rev. R. Perry Bush, D. D., past grand P.C.W., as Chaplain; Rt. Ill. Eleazer H. Brazer, past grand P.C.W., as Master of Ceremonies; Ill. William H. L. Odell, Deputy Grand Master of the Grand Lodge of Massachusetts, as Cap-

tain of the Guard; Ill. John W. Crooks, as Conductor of the Council; Ill. George A. Patten, as Steward; Ill. Fred L. Morse, as Inside Sentinel.

Only two of the Past Masters were unable to attend—Rt. Ill. James Tent and Ill. Philip G. Iilsley, who were prevented from being present on account of infirmity. A very delightful evening was spent which was finished by an old-fashioned supper.

The following item from the Masonic Standard, New York, has our hearty approval and is in line with our own practice:

"In our lodge news we studiously refrain from comments on the work, on the principle that the work in all the lodges is the same, and it is assumed that it is always well done. Names of candidates or initiates are never printed, because we believe that such publicity is improper, but we sometimes make an exception when an old man receives his son into a lodge, or a son initiates his father. In such cases the circumstances are so unusual that they are of general interest."

Notice the advertisement of Henry S. Harris & Son. They invite your attention to an immense stock of Harness, Horse Clothing, Turf Goods, Stable Tools, etc. Brother Benjamin A. Harris, the managing partner, will see that your wants are supplied with perfect satisfaction.

St. Omer Commandery, K. T., South Boston, observed ladies' night, Thursday, January 23. Three hundred Sir Knights and ladies participated in the festivities of the evening. The apartments were handsomely decorated with palms and flowers. A conspicuous decoration was a large maltese cross covered with evergreen in which incandescent lights were arranged, giving a brilliant effect. A banquet was served and musical program provided. The entertainment closed with dancing.

The exercises opened with a reception by Eminent Commander Henry M. Nash and Miss Ella Hayes, Generalissimo Hazlett and Mrs. Hazlett, Captain General MacGarvey and Mrs. MacGarvey.

Among the guests present were: Past Commander E. G. Pond of Gethsemane Commandery, Eminent Commander John W. Hall of Joseph Warren Commandery, Eminent Commander Crocker of Palestine Commandery, High Priest W. F. Schallenbach of Dorchester Chapter, High Priest William H. Rule of St. Matthew's Chapter and Worshipful Master Edward F. Newton of Rabboni Lodge.

It is most gratifying to meet Masons of great business ability, which fits them for prominent places in the world's work, that are willing to serve their lodges in unimportant positions when their services are needed. Two such brothers, at least, may be found in William Parkman Lodge, Winchester, Mass., who have accepted the positions of Senior and Junior Stewards of the lodge. Brother Wilbur S. Locke, who represents an important department of the Carnegie business, has accepted the position of Senior Steward and Brother Jay B. Benton, the editor of the Boston Transcript, has accepted the office of Junior Steward.

These brothers are interested Masons and will serve their lodge faithfully.

The building which contained the Masonic apartments of Everett, Mass., was destroyed by fire January 24. A considerable part of the lodge paraphernalia was lost.

We have received from the Eastern Star Journal Co., Grand Rapids, Mich., a very neatly designed and printed program of the 12th Triennial Session of the General Grand Chapter, O. E. S. It contains the likeness of Mrs. Madeleine B. Conkling, most worthy grand matron; Dr. William F. Kuhn, most worthy grand patron and Mrs. Emma Ocobock, worthy

grand matron of Michigan. It also contains a beautiful ode, dedicated to the Most Worthy Grand Matron, written by Mrs. Elvira Adams Atwood, who is widely known to the members of the order as a writer of high order.

The fine Masonic Temple at Baltimore, Md., was nearly destroyed by fire January 17. The loss on the building and contents is placed at \$250,000.

Eliot Lodge, Jamaica Plain, Mass., gave an entertainment and smoke talk to its members, Monday, January 20, which was a great success. The entertainment was furnished by Brother Anthony W. Strauss, of Cambridge, who gave an illustrated lecture descriptive of his world tours.

Bro. Strauss has won an enviable reputation among the brethren of several Masonic bodies where he has spoken, by his excellent pictures and brilliant descriptions, of places he has visited. The brethren of Eliot Lodge were most enthusiastic in expressions of satisfaction with the entertainment.

Brother Charles D. Burrage, Deputy Grand High Priest of the Grand Royal Arch Chapter of Massachusetts, was elected President of the Massachusetts society of the Sons of the Revolution at the annual meeting of the society held at the Algonquin Club, Boston, January 17.

The Most Worshipful Grand Lodge, F. & A. M., Connecticut, held its 120th annual communication, January 15 and 16, in Masonic Temple, Hartford. The following officers were elected and installed for the ensuing year: M.W. Edward E. Fuller, Tolland, grand master; R.W. Weston G. Granniss, Litchfield, deputy grand master; R.W. Fred A. Verplanck, South Manchester, grand senior warden; R.W. Randolph B. Chapman, Waterbury, grand junior warden; R.W. Stanley B.

Bosworth, Hartford, grand treasurer; M.W. John H. Barlow, Hartford, grand secretary; W. Edgar H. Parkman, Thompsonville, grand marshal; W. Clarence R. Austin, grand senior steward; W. Thomas McKenzie, Paucatuck, grand junior steward.

Just before the close of the communication. Brother Barlow, the venerable Grand Secretary, was taken suddenly ill, causing much anxiety among the brethren. He was conveyed to his home and we are glad to report that he soon began to get better and at last accounts was in hopes of soon recovering his normal health.

Rt. Em. Dana J. Flanders, Past Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, was elected to preside over the Massachusetts and Rhode Island association of Knights Templars Commanders at the annual meeting of that body held at Young's Hotel, Friday, January 17.

We have received from our good friend and Brother George E. Corson, Washington, D. C., a very handsome "Illustrated Historical Souvenir" of the Masonic Veteran Association of the District of Columbia. The souvenir was issued on the occasion of the 30th annual dinner at the Riggs House, Washington, Thursday, January 23. The souvenir contains a list of the founders, at the head of which is the name of Albert Pike; a copy of the brief constitution of the association, also pictures and biographical sketches of several of its members. A list of the officers and members complete the book. A copy of the notice of the meeting enlivened with the pleasant features of the President, Brother Corson and the menu of the banquet accompany the souvenir.

Putnam Lodge, North Cambridge, Mass., enjoyed a Ladies' Night, January 26. About 200 were present. A banquet was provided and an entertainment.

Among the guests were: Right Worshipful Henry M. Nourse, district deputy grand master of the second district; Worshipful Brothers W. C. Wardwell and C. H. Thomas of Mt. Olivet Lodge and Worshipful Brother Walter H. Lerner of Charity Lodge. At the banquet Worshipful Master Edward J. Fudge presided at the head table.

Ladies' Night with all its attractive accessories was observed by De Molay Commandery K. T., Boston, Thursday, January 29. Between three and four hundred Sir Knights and ladies participated in the affair. Among the distinguished guests were Right Eminent Charles I. Litchfield, grand commander and Eminent Frank L. Nagle, junior grand warden of the Grand Commandery; Eminent Commander Charles S. Damrell and Generalissimo James S. Blake of Boston Commandery; Eminent Commander John W. Hall of Joseph Warren Commandery and Captain General Richard W. Smith of St. Bernard Commandery. The program of the evening included a sumptuous banquet, a varied entertainment of song, recitation, magic and moving pictures, concluding with dancing from 9 until 12 o'clock.

The executive committee consisted of: Em. Sir Hammond B. Hazelwood, Sir John W. Crooks and Sir Roland O. Lamb. Several other committees had in charge the details of the various functions of the evening.

Among the social events that have transpired in De Molay Commandery, this will rank with the best. Every incident of the evening was a source of satisfaction and will be remembered with pleasure for a long time.

Brother A. Winthrop Pope of Rabboni Lodge is gathering material for an article he will write for the New England Craftsman, to appear shortly, "Concerning Masonic Book Plates in America." It will include both early and modern plates, besides the plates of some of the higher

bodies. It will include the plates used by Brothers Danforth, Nash, Williams, Ketchum, French, Johnston, Rogers and Taylor. Any brother who knows of other bona fide Masonic book plates will confer a favor by communicating with Brother Pope at 213 Hunnewell Terrace, Newton, Mass.

Brother Albert E. M. Spiller, of Medford, Mass., has been in a hospital for some time, where he had an operation performed for appendicitis. We are glad to learn that he is out and rapidly gaining his health.

A large circle of friends are congratulating Brother James D. Ronimus on his recovery from a severe surgical trouble. No member of the Masonic bodies in Boston has more close friends than Brother Ronimus.

The Thirty-fourth Triennial Convocation of the General Grand Chapter of Royal Arch Masons will be opened in the city of Savannah, Ga., on Wednesday, November 17, 1909.

There are 32,800 affiliated Royal Arch Masons in New York. Of the 202 enrolled Chapters under the Grand Chapter of New York, 200 were represented at the last annual convocation.

Brother Arthur G. Pierce, a well known member of Mt. Lebanon Lodge, Boston, who has been for some time manager of the Boston branch of a large western business house, has been transferred to Pittsburg, Pa., where he will represent the same firm. Although Brother Pierce will be missed by the Bos-

ton brethren, he carries their best wishes with him in his new location.

Hotel Baltic, the new Bachelor's hotel which is advertised in this number of the New England Craftsman, will find immediate favor with a large number of gentlemen who desire first class accommodation near the business and amusement centre of the city. It is under the management of Mr. Charles T. Wilson who is extensively known as an able and courteous Hotel Manager.

St. Omer Commandery, K. T., Dorchester, entertained a delegation of Sir Knights from Palestine Commandery, Chelsea, Mass., Monday, February 17, and it is safe to say that few experiences in the history of either body will surpass the pleasant features of the occasion. The Chelsea delegation was headed by Em. Sir Harry C. Crocker Eminent Commander and other officers and several Past Commanders, among whom was Em. Sir R. Perry Bush, D. D. Many other commanderies of New England were represented. The crowning incident of the evening was the presentation of a loving cup to the Dorchester Commandery by the Chelsea Sir Knights. The presentation was made by Em. Sir Bush and was accepted by Em. Sir Henry M. Nash, Eminent Commander of St. Omar Commandery. The speeches were cordial and full of sentiments of fraternity. The loving cup is of silver, gold lined and is thus inscribed: "Presented to St. Omar Commandery, K. T., of Dorchester, Mass., in commemoration of a fraternal visit by Palestine Commandery, K. T., of Chelsea, Mass., Feb. 17, 1908."

"Come, gentle Spring! ethereal mildness, come!"
Oh! Thomson, void of rhyme as well as reason,
How could'st thou thus poor human nature hum?
There's no such season.

—Hood.

Deaths

"There's a world where all are equal,
And we are hurrying toward it fast;
We shall meet upon the level there,
When the gates of death are passed;
We will stand before the Orient,
And our Master will be there,
Our work to try, our lives to prove,
By the enerring square."

Brother Hobart S. Hussey, a member of St. Andrew's R. A. Chapter, Joseph Warren Commandery and other Masonic bodies of Boston, died January 23, in his 79th year. He was for many years a contractor and builder. He was said to have been the oldest member of the Ancient and Honorable Artillery Company.

Brother Squire B. Goddard, prominently identified with the banking and insurance business, died at his home in Woburn, Mass., January 23. He was a member of Mount Horeb Lodge, A. F. & A. M.

The business places of Warren, Mass., were closed January 8 while the funeral of Brother Wilson H. Fairbanks, a prominent citizen, was being conducted in the Congregational Church. Masonic services were performed at the grave.

Bro. William H. La Pointe, well known in Boston and New York as a hotel man, died February 21. Mr. La Pointe was a native of Kingston, Ont., and at the age of 20 he began his hotel career at Springfield as clerk of the Massasoit House. After a short time he went to New York. It was 37 years ago that he left New York to become night clerk at Young's Hotel, then under the management of George Young. When Hall & Whipple became proprietors, Mr. La Pointe was

made head clerk, and this position he retained under Mr. Whipple's management, later being for a few years a member of the firm of J. R. Whipple & Co. He left the firm in 1901. He was a member of Mt. Lebanon Lodge, St. Andrew's R. A. Chapter, Boston Commandery, K. T., and of the Scottish Rite bodies. His funeral was conducted by Boston Commandery.

Brother Frank B. Thayer, a well known business man and member of De Molay Commandery, K. T., of Boston, was trampled to death in Franklin, Mass., by a runaway horse January 16. Bro. Thayer was forty-nine years old. He was a member of the Massachusetts House of Representatives in 1903 and 1904, and a member of the Republican State Committee in 1905 and 1906.

Brother Charles S. Montgomery, a well known Mason of Boston, died February 13. He was about 75 years old and was born in Scotland. He was a member of Joseph Webb Lodge, A. F. and A. M.; St. Paul's Chapter, Boston Council, R. and S. M.; Boston Commandery, K. T.; Keystone Chapter, Order of the Eastern Star.

Right Worshipful Percival Lowell Everett, Past Grand Master of the Grand Lodge of Massachusetts, died at his home in Lynn, Mass., February 21, at the

Deaths

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age of seventy-five years. He was a member of Winslow Lewis Lodge, Boston. He founded the Third National Bank of Boston and was its president for twenty-three years. During his long business career he was a director in many large corporations. He was Grand Master 1875-1877.

Brother Daniel A. Gleason, one of the best known and most respected citizens of Medford, Mass., died at his home, February 16, in the seventy-first year of his age. He was born in Worcester, but has lived in Medford since 1863. He was a graduate of Harvard in 1856, and of the Law School in 1861. He had filled many important positions in city and state, among which was tax commissioner for about 20 years. In 1872 he was made commissioner of corporations. In January, 1881, he was elected State treasurer and served in that capacity until January, 1886.

Mr. Gleason, as commissioner of corporations, drafted the general corporation act, and also drew the national bank tax acts, and other measures of importance. On retiring from the State treasurership, Mr. Gleason resumed the practice of his profession. In March, 1887, he was elected treasurer of the Fitchburg Railroad Company, which position he had since filled.

In Medford, Mr. Gleason had long been an influential and active citizen. He was a member of the School Committee for twenty-one years, from 1864 to 1885, being its chairman during the last eighteen years of that period.

He was largely instrumental in the

building of Medford's water works and was a member of the first water board, formed in 1869, and remained twenty-Medford, both as a town and city, Mr. Gleason was one of the leading advisers among his fellow-citizens.

During his thirty-seven years' connection with the Medford Savings Bank he did much to place it in the forefront of the banking institutions of this vicinity.

He was a charter member of the Union Club for more than forty years, a member of Mount Hermon Lodge, A. F. and A. M., and of Mystic Royal Arch Chapter.

Bro. J. Albert Butler, one of the best-known hotel men of Boston, died February 6. Mr. Butler was a native of Chelsea, where he was born 51 years ago. Bro. Butler was a member of Winslow Lewis Lodge of Masons.

Bro. Albert W. Richardson, one of the most prominent men of Winthrop, Mass., died February 17. For several years he was selectman, and in 1890-92 represented the town in the lower branch of the Legislature. He was a musician of unusual ability and was the organizer and director of Richardson's Brass Band of Winthrop, where also he helped establish the fire department. Mr. Richardson was for several years a member of the board of health, and his appointment as superintendent of sewers was a popular one. He was a member of the Winthrop Lodge of Masons.

Selections--All Sorts

Smile on everything that enters your life, being determined to see in it the means to loftier attainment than would have been possible without it.

[William J. Colville.]

Tho' the mills of God grind slowly,
Yet they grind exceeding small;
Tho' with patience he stands waiting,
With exactness grinds he all.

[Longfellow.]

"A boy asked his father what was meant by phonetic spelling. The father replied: 'It is spelling words like I was whipped for when I was your age.'"

"To be calm in the midst of sorrow,
To smile with a heart of pain,
Is to brighten the world around you
As the sunshine which follows the rain."

Young Chip. "If I were only rich—"
Old Block. "What would you do?"
Young Chip. "Get richer."

[Illustrated Bits.]

A man once said to his son
Whenever you think of a pun,
Go out in the yard
And kick yourself hard
And let me begin when you've done.

[Cornell Widow.]

"Does your wife smoke?"
"No, but she chews."
"What!"
"Chews the rag about my smoking,"

Mrs. Jubb. "I just hate to get on railroad trains; so many people die that way."
Mr. Jubb. "That's just the reason why I hate to go to bed. So many more people die that way." [American Spectator.]

"They say very few authors sleep more than seven hours a day."

"But think how much slumber they furnish other people." [The Herald and Presbyter.]

We get back our mete as we measure—

We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for robin and wren,
But always the path that is narrow
And straight for the children of men.

[Alice Cary.]

"You wish to employ one of our detectives to watch your husband?"

"I do."

"May I ask what has aroused your suspicion of him?"

"He sent me a bunch of violets and a box of candy from town yesterday."

—Houston Post.

Mistress—"Jane, I saw the milkman kiss you this morning. In the future I will take the milk in."

Jane—"Twouldn't be no use, mum. He's promised never to kiss anybody but me." [Illustrated Bits.]

"Ah, my dear Mr. Briefless," said Mr. Hardcash, seizing the young barrister's hand and shaking it warmly, "I am immensely obliged to you. That case the other day, you know—I won it."

"Thanks, replied Briefless, but did I represent you?"

"No my dear fellow," replied Hardcash; "you represented the other man." [Home Herald.]

As life runs on the road grows strange,
With faces new—and near the end
The milestones into headstones change—
'Neath every one a friend.

[Lowell.]

She (reading the fashion items)—Small checks will be in favor for new spring silk suits

He (with fervor)—Thank goodness!—Baltimore American.

Smith. "Do you believe in dreams!"

Jones. "No; I married one."

[Leslie's Weekly.]

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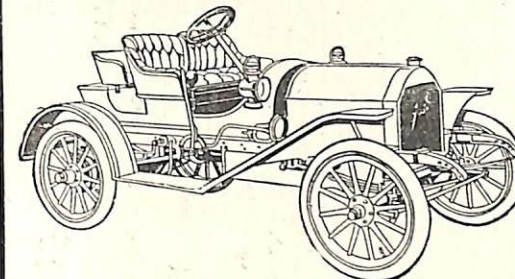
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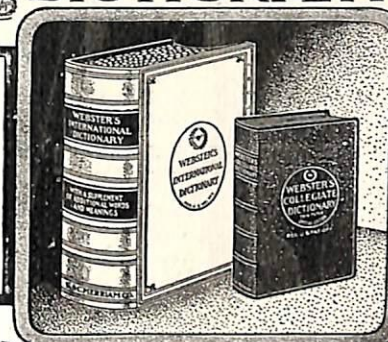


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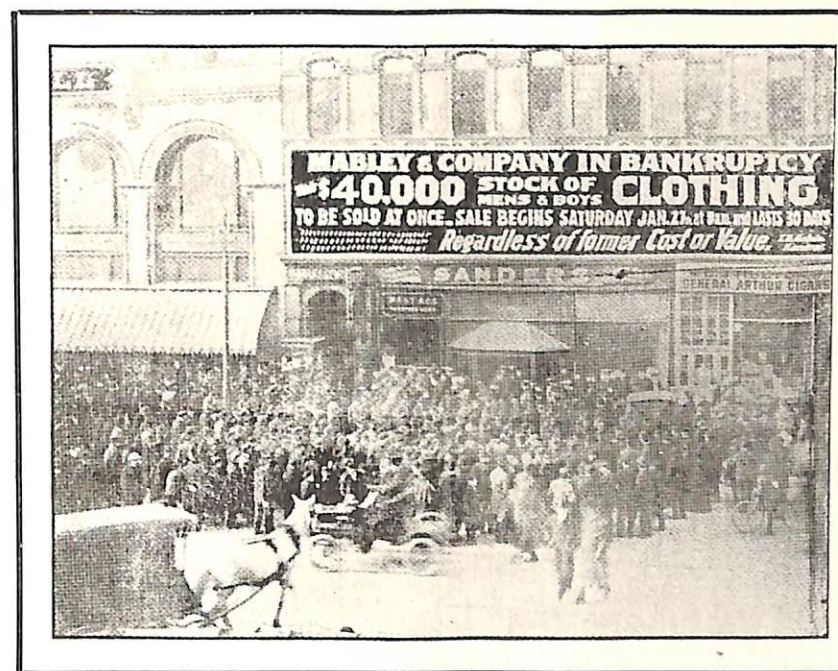
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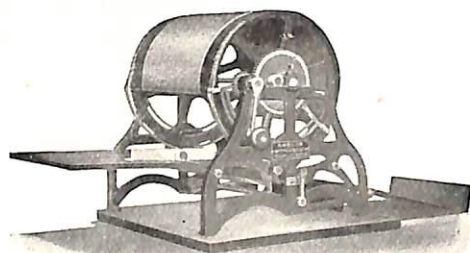
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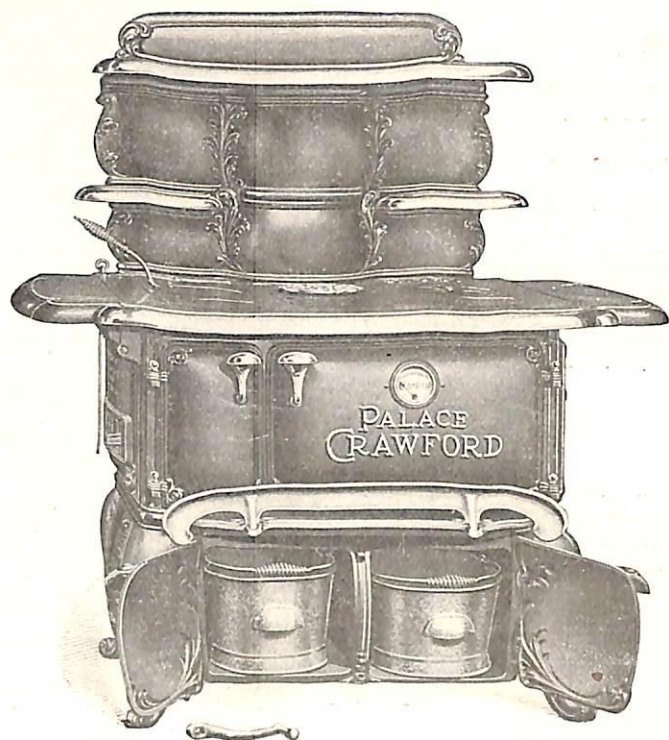
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Maintaining the Crawford reputation for progress, we have constructed a new type of range which is better than even our heretofore best. In this new design the useless and awkward end Hearth is omitted. The ashes are disposed of by falling into a HOD far below the fire, which makes their removal easier and the grates last longer. The Coal and Ash Hods are side by side, of the same size, and the Ash Hod being emptied can be returned full of coal. There is also more room on top of these ranges. The "Palace" is extra large size and the "Castle" smaller.

All the famous Crawford features are present: Single Damper, Patented Grate, Cup-Joint Oven Flues, Asbestos Backed Oven, Improved Oven Indicator. Send for our booklet.

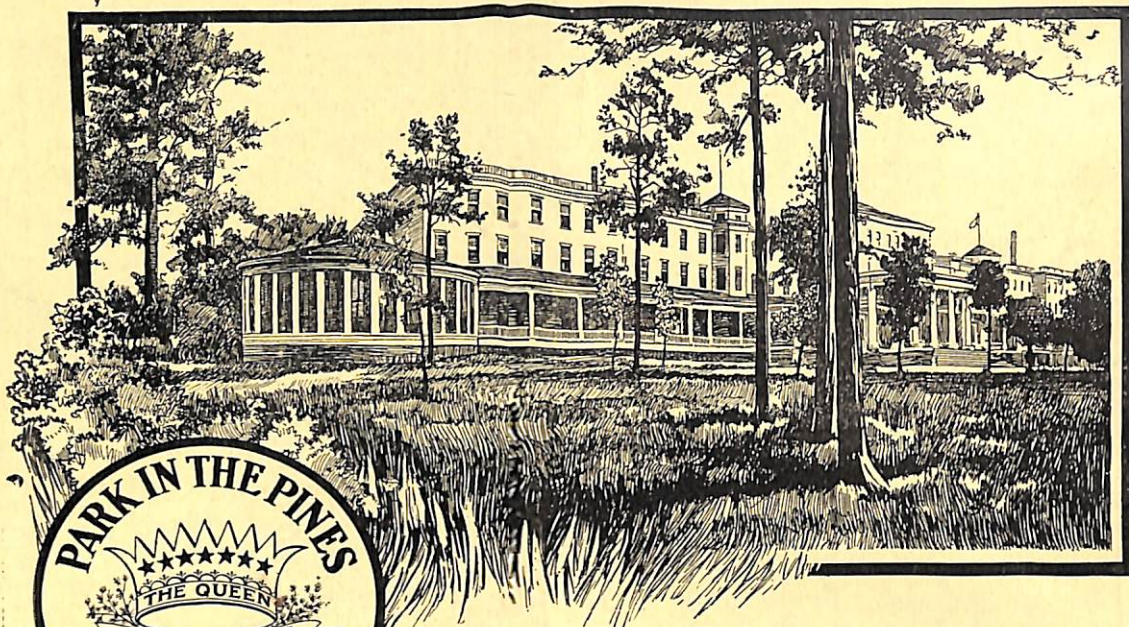
Made by Walker & Pratt Mfg. Co., 31-35 Union St., Boston

SOLD BY ALL LEADING DEALERS

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HARRY W. PRIEST CO., Proprs.

The "Newport of the South"

Climate driest East of the Rockies Balmy Atmosphere
Select Clientele Orchestra of Soloists

Situated in the midst of a Park of 200 acres, of long-leaf pine, HOTEL PARK IN THE PINES, contains every modern improvement for the comfort and convenience of its patrons.

Every opportunity afforded for the enjoyment of popular winter sports such as riding, driving, golf, tennis, shooting, etc.

Cuisine

This department, in order to please the most discriminating tastes, is thoroughly metropolitan in its character. The best products of markets, North and South, are prepared by skillful and intelligent cooks. The service is by efficient New England waitresses.

Rooms

may be had singly, or en suite with or without private bath. All apartments are excellently furnished, provided with steam heat, electric lights and telephone connection; a large percentage having running hot and cold water and open fireplaces.

Spacious public rooms, verandas and a tastefully decorated solarium, combine to make the office floor a source of pleasure and comfort to all visitors. Aiken is easily reached by trains of Southern Railway direct from New York or Washington. The "SOUTHERN'S PALM LIMITED" composed of Pullman drawing-room and compartment cars leave New York for Aiken daily, Commencing January Sixth.

For rates diagram of rooms and all detailed information

Address **J. A. SHERRARD, Manager**

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AIKEN, S. C.